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The Living Church

VOL. LII MILWAUKEE, WISCONSIN.—APRIL 24, 1915 NO. 25

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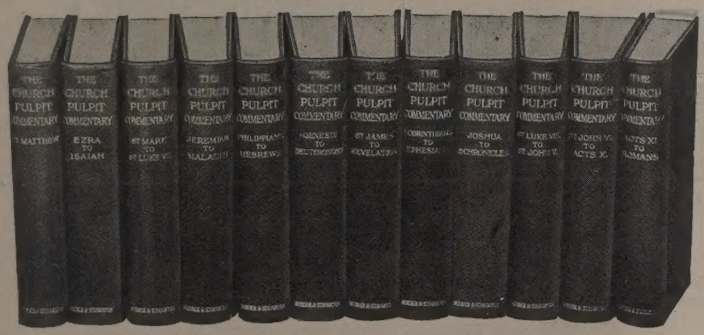

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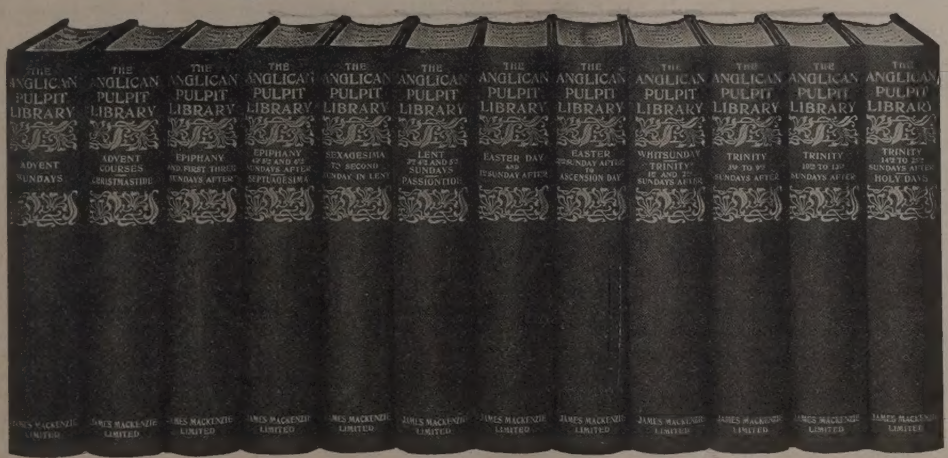

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ONE OF the most interesting detailed displays of the Stuttgart Exposition was devoted to cemetery art. It contained a great number of historical and modern monuments of all materials—stone, metal, and wood; memorials for children's graves, urns; and models, plans, and views of various cemeteries. Stuttgart is soon to spend several millions of marks in two new cemeteries and this suggested the above mentioned section of the Exposition. But it had the wider purpose of educating the public to a desire for greater beauty and taste in burial places and monuments generally.—*Selected.*

The Living Church

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VOL. LII MILWAUKEE, NEW YORK, AND CHICAGO.—APRIL 24, 1915 NO. 25

EDITORIALS AND COMMENTS

Marriage—Temporary or Permanent

A NEW YORK clergyman, a priest of the Church, has been reported recently as making a pronouncement (quite characteristic in style), in favor of easier divorce. He may, or may not, have been correctly reported, but, at any rate, his utterances are quite in line with much current thinking about marriage. "What is the good of trying to keep two people together," we are asked, "if these people are wholly unsuited to each other?" "Could anything be more repulsive and repugnant to sound morality, than for a couple, who have lost all the love that justifies a marriage union, to attempt to live together in the marriage relation? Is it not better to dissolve the union? And since to permit no remarriage means the denial of another chance for a happy life, why refuse them the opportunity of forming another alliance?" The number of people who would deliberately advocate trial marriages is small; but many people, many states, and many judges give a twist to divorce laws that amounts practically to the same thing.

It all sounds very plausible. Even Church people who wish to be loyal to the Church idea of marriage are tempted to put forth such sentiments in moments of sympathy with the matrimonial misalliances of their own friends. The case in point is often considered in a spirit of sentimental kindliness, and since the unfortunate domestic disruption concerns a friend, there is a disposition to make it an exception, just because sympathy makes the heart run away with the head.

It may be well, therefore, to point out that the Christian law of marriage is based upon considerations that go very deep, and that are just as weighty whether marriage be regarded sacramentally or as a natural ordinance. The fact is that no marriage entered into with even the suggestion of the possibility of separation has a fair chance for its life. For happy marriages do not spring into being at a stroke—they are made; made by slow steps and with much patient effort. The common sentimental idea, set forth in a hundred "best sellers," is that a man and woman, ideally suited to each other, make a marriage which is at once all bliss and sunshine. If they have a strong emotional movement towards each other, that is quite enough; they are natural mates and are sure to live happy ever after. The assumption, practically, amounts to this, that a passionate attachment of this emotional type will so overcome the natural selfishness of two individuals as to make them at once naturally considerate and forbearing and set them in the way of permanent happiness. It amounts, in short, to saying that there is some natural law of love that will bring about a delightful situation through which a wilful, pleasure-loving young woman, and an equally indulgent, pleasure-loving young man, will, simply because of their fascination for each other, immediately exhibit all the virtues necessary for the accommodation of differences of taste and clashing interests and desires; in a word, of selfishness set against selfishness.

Now there *are* marriages, of course, that proceed smoothly from love at first sight to an harmonious married love, untroubled by a ripple of discord. But this is not because mutual affection has made the way miraculously easy. It only *looks* easy because of the earnest purpose of both parties that the marriage shall be a happy one. They start with romantic love, of which a component part is newness, strangeness, delightful surprise, voyages of discovery. This, from its very nature, cannot last. It changes as it grows into something permanent. We enjoy a new house, because it is new. Presently the new becomes familiar. Then, for those who are living happily in it, in place of novelty come pleasant memories, comfort, satisfaction. The house then becomes something much finer than a new house; it is a home. In the same way a happy marriage is one that passes from the transitory delights of courtship and the honeymoon and in passing becomes a permanent and satisfactory relation that weathers the storms of life. Lives fit together through bearing and forbearing; husband and wife make mutual concessions; they give way in small things for the sake of the one great thing. Two lives thus fitted together have tenderer relations than any sentimental pair of lovers strolling in the moonlight!

ALL THIS may sound rather platitudinous. But it paves the way for the statement of a fact that, after such considerations, seems more self-evident, viz., that this ideal of marriage is realizable only when marriage is undertaken with no thought of any possibility of its termination. Apart from the repulsiveness of entering upon so intimate a relationship as a mere passing episode, the very suggestion of a possible termination through divorce, with permission for a "new trial," is fatal to the first trial. Marriage commenced under such terms could not really be tried. It would be condemned to death before ever the trial was begun. The first moment of boredom or irritation would be a step towards ending it.

For a proof of this we need only an occasional glance at the newspapers. Take the record of people among whom these ideas of easy marriage and remarriage prevail, the people who view divorce not as a last sad tragedy in exceptional cases, but as an unfortunate ending to an experiment. What results? Simply a succession of what are really nothing but trial marriages, never lightened by a really happy union. A man leaves his wife to follow his affinity, and then is haled into the police court for beating the affinity. A well-known actress takes as her third living "husband" a well-known actor, becoming his fourth living "wife." What is the result of all the experimenting? A happy marriage at last? Not at all; only another divorce and more scandal. What a curious idea of happiness it is, to suppose that happy marriages are created in this way!

And to permit the marriage relationship to assume a merely experimental character is to involve other results than merely those of the broken vow. Civil law has set up the machinery for unmarrying a wife from a husband and a husband from a wife. But that machinery cannot be really successful until it also succeeds in unfathering or unmothering the child that is the fruit of the dissolved union. For the child to remain neither

unfathered nor unmothered after the husband has been unwifed and the wife unhusbanded, would seem to be a contempt of court; but it is the kind of contempt that the courts have not succeeded in removing. The child, by its very continuing to be the child, in spite of the decree of a court, throws the divorce court into contempt of a greater Court that blessed human parentage with its beautiful fruit—the child. After all the specious arguments for divorce are made, the presence of one little child overthrows them all. The child not only pre-supposes the family; it compels the family. It is the outward and visible sign of an actual relationship between the father and the mother. The State may conceivably repeal the Church's marriage laws but it cannot repeal the child.

And it would be easy to show, were it necessary to pursue the subject, how the possibility of a divorce that succeeds in unmarrying those who are married directly favors hasty, improper marriages such as never should have been entered into. To protect our children from unhappy married life, we need, not the facility for undoing a marriage, but the teaching that the marriage cannot be undone and ought therefore not by any to be entered into unadvisedly or lightly, but reverently, discreetly, advisedly, soberly, and in the fear of God.

Chesterton puts the argument so well, that his words, familiar as they are to many, bear repeating: "In everything worth having there is a point of pain or tedium that must be passed, so that the pleasure may revive and endure. The success of the marriage comes after the failure of the honeymoon." Or again, "In everything on this earth that is worth doing, there is a stage when no one would do it, except for necessity or honor. It is then that the Institution upholds a man and helps him on to the firmer ground ahead. . . . That alone would justify the general human feeling of marriage as a fixed thing, dissolution of which is a fault, or at least an ignominy." And once more, "I have known many happy marriages, but never a compatible one. The whole aim of marriage is to fight through and survive the instant where incompatibility becomes unquestionable. If Americans can be divorced for 'incompatibility of temper,' I cannot conceive why they are not all divorced!"

To sum it all up: The real romance of marriage is that it is the great adventure, where two people think so much of each other that they bravely join their lives together and voyage in search of the Happy Isles. They consider it all so worth while that they are willing to stake their all upon it. Take away the thought of finality and determination from the marriage vow, and its romance is gone as well as its beauty and solemnity.

ALL THIS IS TRUE of marriage as a natural ordinance. Of course the case is strengthened when marriage becomes sacramental. It must be remembered, however, that when our Lord first enunciated His doctrine of the indissolubility of marriage, He was speaking of marriage as it then was and as, of its nature, it ought to be; and apart from any new revelation He based His teaching on the Old Testament revelation. The Church *solemnizes* the natural marriage, and it is peculiarly unfitting that her priests should give her blessing to those who are joined together contrary to her Master's teaching. But considerations such as the above show also that Christ's insistence on the permanence of the marriage bond is in accord with its very nature from the beginning.

Indeed it may be questioned whether there is not a danger of exalting the sacramental view of matrimony at the expense of its natural sanctity. Because Our Lord's teaching lifts marriage into a higher realm, we are not excused in belittling its natural dignity. Our canons appear to recognize formally no difference in the binding character of civil and of ecclesiastical marriage. Apparently they regard persons who are married civilly as being in fact *just as much married* as though the Church's blessing had been given to the union. The couple marry each other; the Church merely solemnizing the act. Therefore, even though the Church's blessing is not added, the act of the participants is not to be disregarded, even though it be of unbaptized persons not in Christian grace. It is this fact which has made our own Church, despite its exceptive canon, the real leader in reverence for the marriage bond. For with all its claims, the Roman system, in its interpretation of the Pauline injunctions, is so vitiated by a total disregard for any but sacramental marriage, and by the readiness with which dispensations are given and exceptions made, that it by no means reaches the strictness of our own canon. Figures of marriage and divorce in California (one of the most flagrant offenders in its divorce laws), show our own Church in the place of honor at the very foot of the list of ministers remarrying those divorced, with the Roman Catholic "remarriages" far in excess of our own, even with our permissive canon.

The point we are making now, however, is that it is utterly beside the point to rail at the Church for the strictness of its attitude on the matter of divorce. The question is not simply one of ecclesiastical order, the law is a law of human nature. Human nature itself has decreed that if the institution of marriage is to result in happiness, it must be entered into seriously and with the deliberate intention of entering upon a lifelong relationship. Sentimental pleas for exceptional cases are made in forgetfulness of this fact. Stricter divorce laws are necessary, whether the marriage be of nature or of grace, if marriage is to build up a permanent structure. The hardships worked here and there by strict laws of divorce are nothing to the wholesale destruction of home life that would follow if easy divorce were encouraged.

THERE WILL, of course, be difficulties in any married life. That situation is to be expected. It is to be met, not by permitting all who will to run away from the difficulties, but by insisting that they shall face them, and by facing overcome them. "One does not put away his mother or children because of domestic difference, but . . . assumes the relationship to be permanent, and adjusts himself to it as best he can; and in the vast majority of instances the necessity for adjustment promotes permanent affection. It is the same with husband and wife." So says Professor Peabody, and he adds: "The family thus becomes not a temporary resort for the satisfaction of passion, or a form of restraint from which, on the least provocation, one may escape, but a school of character where the capacity for ripened affection is trained and amplified by the sense of continuity and permanence."

This view is the only thing that makes marriage possible for nine-tenths of the human race. If men and women are allowed to go looking indefinitely for mates who are easy to live with, there will, in time, be a terrible decrease in permanent marriages. For very few people even remotely approach perfection, and the wonderful thing is, not that some marriages turn out badly, but, men and women being what they are, that so many turn out well. Where marriages are undertaken with the idea that they will be put through successfully, rather, that they *must* be put through successfully, a surprising number of happy homes are built up out of what seems most unpromising material. Failures there will always be; tragedies; marriages ending in conditions unendurable. In such cases divorce *a mensa et thoro* gives all needed relief. But to make tragedies of all the little serio-comic disturbances of married life, by lax divorce laws—that would be the greatest tragedy of all.

Apart from the question of Church loyalty, the really sad thing about the New York pronouncement is, that a priest of the Church should not have the spiritual discernment to see what the marriage relationship really requires.

War Relief Fund

IT is most pleasing to see how the contributions for THE LIVING CHURCH WAR RELIEF FUND keep up. As heretofore, pathetic incidents are related in connection with some of these gifts. That of $2.50 from the St. Barnabas' mission for colored people in Philadelphia was raised by the children of two guilds, St. Margaret's for girls and the Brotherhood of St. John for boys bringing their pennies to guild meetings. "They are poor children," writes the lady who sends the remittance, "but I am glad they can contribute this amount." The gift of $5.00 from Flat Top Yards, Va., also represents the self-denial of children. "Many of these children," writes the sender of the amount, "often have themselves to go without proper food and clothing, and we consider this a very generous offering, though it has taken some time to raise the amount. One dollar was raised during Advent and presented at the Christmas Manger service, and the rest has accumulated from weekly offerings. The amount is in itself small, but the children have all been glad to give of the little they had, and we trust it will go a little way towards relieving so great suffering."

Yes, these amounts do more than go "a little way." One who sat "over against the treasury" in days long gone by and was able to commend that widow who gave her all, though it was counted as a "mite," knows the cost of these small offerings and gives a special benediction, we are sure, to each young

giver. Acts of self-denial such as these give a silver lining to the blackness of the war cloud.

The following are the acknowledgments for the week ending Monday, April 19th:

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Rev. Dr. Charles Fiske, Baltimore†	5.00
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St. Agnes Guild, Church of the Atonement, Chicago†	5.00
Total for the week	$ 504.00
Previously acknowledged	10,157.11
	$10,661.11

* For relief of Belgians.
† For relief work in Paris.

PRAYER FOR PEACE

A PARAPHRASE OF A PRAYER USED IN ENGLAND AND LICENSED ALSO BY THE BISHOP OF WASHINGTON

O Lord, who sent this struggling world
A gift divine, the Prince of Peace,
Grant to the nations, sore-distrest,
From rancor, hatred, strife—release!

O Lord, may good, from evil, spring!
Thy purposes we may not see,
Yet, for Thy glory, we would pray,
And consecrate our lives to Thee.

We humbly now Thy balm entreat
For hearts by deepest anguish rent;
And for the wounded in the fray,
Whose strength, O Lord, is well-nigh spent!

O may the dying, far from home,
Through Thy support feel less alone—
From parchèd lips hear Thou each prayer,
Though it be stifled by a moan.

O Lord, whose eye alone discerns
The sin of selfishness, of greed,
Purge Thou our minds of evil thought,
May purest aim bring righteous deed!

For Jesus' sake, we crave from Thee
The promised peace, beyond all ken;
May deadly foes, by Thy great might,
Be one great brotherhood. Amen.

Helen Elizabeth Coolidge.

It is a sure sign of the loss of religious vitality when people ask the question, "Why go to church?" To the early Christians such a question as this would have been incomprehensible. The first Christians were drawn to church by a common love and a common purpose. They all loved the one Christ. They had a brotherly and sisterly interest in one another, which made it a pleasure to come together in the "breaking of bread," and the singing of hymns. And they had one common object: the spread of the Kingdom. When all these things are lacking—when there is no real love for the Master, when pride, or snobbishness or selfishness make brotherly love impossible, and when there is no interest in the spread of the Kingdom, either at home or abroad—then it may well be asked: "Why go to church?"—*Rev. J. H. Yates.*

Look not down, with weeping Mary, into the grave. That is not where they are for whose dear presence you are seeking. Look away and up. The dead are not dead. Death hath no more dominion over them. Our Saviour, Jesus Christ, hath utterly abolished death. —*Rev. George Hodges.*

THE INCORRUPTIBLE CROWN

By H. C. Tolman, D.D., LL.D.

THE THIRD SUNDAY AFTER EASTER

The figure is the most forceful that the apostle could have used in writing to the Church at Corinth. In sight of this rich and luxurious city, within the Grove of Poseidon, were celebrated the Isthmian Games. The metaphor speaks of the victor's prize won in the Greek contests, the most splendid of which were the Olympian. We cannot appreciate the appropriateness of the language until we enter somewhat into the true Greek spirit. Let us briefly describe the ancient sanctuary of Olympia.

We alighted at the little village of Druva and ascending on foot a rather steep hill looked down upon the scene of desolation before us. Here and there was standing a broken pillar, while all about were columns lying in fragments thrown down by some vast upheaval, as if a mighty wind had mown down great trees of the forest.

Up to the time of the German excavations the sacred valley was covered to a depth of twelve to fifteen feet. Time had spread a mantle of earth over the spot, and flowers and trees grew where once victors were crowned with the priceless olive.

We could easily imagine the old sanctuary alive again. Thousands upon thousands of pilgrims were crowding the hillsides. Sacred heralds had carried tidings of a time of universal peace. Along the bank of the Alpheos and over the plain we could see the tents of the multitude. Shopkeepers were selling bargains. Herds of sheep and oxen were standing ready for the great sacrifices. We look into the crowd and we see Lysias addressing a company from the opisthodomos of the Zeus Temple. Plato and Pythagoras walk here. Pindar and Simonides are singing their sparkling odes.

We picture the scene at midnight, when all had retired and the contestants were eagerly waiting for the morrow. In the clear oriental sky the stars seem very near. The moon is in full splendor and its light falls upon a glorious picture; the sleeping multitude, the silent temples, beautiful in their grandeur, the crowd of statues which throng the sacred enclosure, the Alpheos flowing silently along the range of hills, the Mount of Kronos, the slope of which on the morrow will be crowded with spectators.

Now we pass under the vaulted archway through which the contestants enter the stadium. We place our toe on the deep groove which extends the length of the marble slab and recall to our minds the Greek athlete as, full of vigor and with the promise of immortal glory before him, he waits breathless for the signal and then shoots down the course. Relatives and friends are sending forth cheer upon cheer of encouragement. We think of the apostle's words, "Seeing we are encompassed about by so great a cloud of witnesses, let us run with patience the race set before us." We see the palm branch of victory presented to the victor on the spot.

We wander again among the ruins. Now we see the solemn procession which escorts the victors to the Temple of Zeus, there to receive the priceless crown of olive. Music fills the holy place and before the matchless statue of the Phidian Zeus the victor kneels while it seems as if that calm and majestic face returns the thanksgiving of his heart with the smile of Deity.

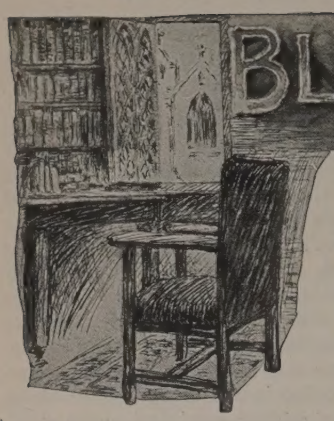
Hard fought was the struggle of the ancient victor, but the apostle's words speak to us of a far greater and sterner contest. It may not be heralded and the world may not applaud. Our fight may be unnoticed and unseen, and none but God approve.

The olive wreath faded away, but the apostle assures us of an incorruptible crown. The reward of Christian heroism is imperishable. Every noble deed, every self-denial, every generous act, every loving service, is preparing us for the incorruptible crown.

As the Greek victor received the olive wreath in the presence of his God, so every victory over self brings to the human heart a vision of our God fuller, truer, and more abiding than statue carved by the hand of man.

The incorruptible crown is the Christ halo on the soul, the very image of God in the heart of man.

It is just as wrong to show want of faith in God by not accepting the forgiveness as showing a distrust in Him by not repenting.—*The Bishop of London.*



BLUE MONDAY MUSINGS

By Presbyter Ignotus

I HAVE been very much interested in the letters which have come to me in this last fortnight about the subject of profanity among American men. A paragraph which I wrote in THE LIVING CHURCH on that subject has been widely copied and is responsible for these comments.

Whether the general American tendency to cover up deeper feelings by jests, even if the jests are sometimes foolish, may not be largely responsible for the irreverence with which other nations reproach us, I do not now say. A sense of humor is a gift; but profanity is not humorous. The Name of God who made us, the human Name of His Son who has redeemed us, and the titles which Holy Scripture gives to the Deity cannot be used lightly or unthinkingly without a terrible spiritual reaction in the minds and souls of the users. To every man will come, sometime, hours of supreme need, when his first and best impulse is to call upon God; but if, heretofore, he has called upon God in profanity, until all those august Names of help have lost their power over his imagination, what hope can he have that his voice will be heard? An old lady in a railroad train the other day sat just behind a stranger who swore three times in a minute's conversation. She leaned forward, touched him on the shoulder and said, "Forgive me for reminding you that you have called upon God three times just now and He heard you every time." It was a dreadful warning.

Some years ago an Egyptian gentleman challenged an Italian to a duel, "for," said he, "I have heard you speak disrespectfully of Jesus ben Miriam who is a prophet of my religion." If a Moslem resented Christian profanity, how ought Christians to feel?

Yet the fact that much of it is perfectly automatic makes a wise rebuke more difficult, since the swearer is unconscious of any moral guilt. An old gentleman on the platform of a Boston street-car heard a young man by his side use, with shocking levity, the Name which is above every name. He turned with a pleasant smile and said, "So you know a friend of mine." The young man said, "I do? What is his name?" Whereupon the elder answered, "He is my best friend and is willing to be yours; so I don't like to hear you speak lightly of Him. His name is Jesus."

Such personal protests, courteously made, can do something; and I believe there are times when more forceful measures are lawful. But we need to begin at the beginning and instruct our children of every class in the practice of reverence, toward God, toward their elders and betters, toward holy things and holy places. Much is doing in this way, and I rejoice in the ceremony of saluting the flag with which our public schools open, even as I approve the little courtsies of the girls and the ready uncovering of the boys when they meet someone they respect. But their parents must set the example; and all such teaching is ineffective if the children go home to an atmosphere of flippancy, disrespect, unseemly jesting, and more or less deliberate profanity. When Christians have learned the spiritual lesson of the Moslem's example, who will never tread on a scrap of paper for fear it may bear some title of God, this national sin of ours will be in a fair way to disappear.

Le Catholique François, monthly organ of the Galican Catholic Church, is published at 68 Rue de la Colonie, Paris, at six francs a year. Its latest number gives news of the Old Catholic movement in various regions. The parish of Egmond-aan-Zee in Holland numbers now 1,925 persons. There were 86 baptisms last year. The faculty of theology at the University of Berne has just kept its fortieth anniversary. Bishop Herzog, who was one of its founders, is still professor there. Dr. Johann Friedrich v. Schulte, one of the leaders of the German Old Catholic movement, and a profoundly learned canonist, has recently entered into rest, aged 87.

Apropos of the election of an Austrian-Pole to be General of the Jesuits, Abbé Volet says:

"The work accomplished by the infernal society in the century since Pius VII. reëstablished it (after Clement XIV. had so justly suppressed it) is no less abominable than that in earlier ages. They have made themselves masters of the Papacy; one owes to them the new dogmas of the Immaculate Conception, the Infallibility and the Universal Episcopate of the Pope, the heretical cult of the Sacred Heart, the canonization of Liguori, whose infamous moral teaching is their own; the general ultramontanization of all the Roman Catholic clergy; the general religious ignorance of all the faithful; the disfiguring of the old Catholic worship by a crowd of new devotions. In a word, they have shown themselves, now as before, the corruptors of the Church's faith, ethics, and worship."

THIS PARAGRAPH from the *Guardian* may be useful at times when our brethren of the Latin Rite grow exigent as to their proper descriptive title:

"The government of India has done no more than an act of simple justice in laying it down that the term Catholic must not be officially used as synonymous with Roman Catholic. Such a use is repudiated by Anglicans and Greeks, as well as by all Protestants who prize their membership of the Church Universal. Conversely no wrong can be offered to Papalists by refusing them the exclusive right to a title claimed by Christians numerically at least their equals, if not slightly their superiors. Besides, the adherents of the Pope use the name Roman as an addition to Catholic in one of the most important documents which has authority among them. We refer to the Creed of Pope Pius IV., which every convert must profess. 'I asknowledge,' so runs this celebrated symbol, 'the Holy Catholic and Apostolic Roman Church, the mother and mistress of all Churches; and I promise and swear obedience to the Roman Bishop, the successor of St. Peter, Prince of the Apostles and Vicar of Jesus Christ.' It would therefore seem not only correct, but a matter of politeness to distinguish the Catholicity of Roman Catholics by a qualificative of their own choice."

FROM *The King's Business,* the organ of the Bible Institute of Los Angeles, edited by the Rev. Dr. R. A. Torrey, I quote this editorial paragraph, *ápropos* of the determination of some of our own people to force the American Church into active coöperation with "The Federal Council of Churches," and similar bodies:

"The Federal Council of Churches has dispatched Dr. Shailer Mathews of Chicago University to Japan as its representative to the 'churches' of that country.

"Dr. Mathews in his published utterances has put an interrogation point, if not a negation, to *every distinctive* Christian doctrine. If 'the blood of the martyrs is the seed of the Church' this representative of 'the Churches' repudiates the *very and only* principles for which they suffered and which was 'the *life* in the blood.'

"If Dr. Mathews represents 'The Federal Council of Churches' he does not, at least, represent, but misrepresents, the Church of Jesus Christ."

HOW GOOD is this poem by Dr. Maltbie W. Babcock:

"BE STRONG

"Be strong! We are not here to play, to dream, to drift.
We have hard work to do, and loads to lift;
Shun not the struggle; face it. 'Tis God's gift:
Be strong!

"Say not the days are evil—who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's name:
Be strong!

"It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long;
Faint not, fight on!
To-morrow comes the song."

THIS ALSO is good, isn't it? I wonder who wrote it.

"'Go, break to the needy sweet charity's bread,
For giving is living,' the angel said.
'And must I be giving again and again?'
My peevish and pitiless answer ran.
'Oh, no!' said the angel, piercing me through,
'Just give till the Master stops giving to you.'"

PROTEST FROM THE BISHOP OF ZANZIBAR

Declares Bishop of Hereford Out of Communion With Him

CHURCH NEWS OF ENGLAND

The Living Church News Bureau
London, April 5, 1915

THE *Church Times* of last week published a notable Declaration by the Bishop of Zanzibar (*O si sic omnes!*), which had just been received from Zanzibar, in the nature of a formal protest against the recent scandalous preferment by the Bishop of Hereford of the Rev. B. H. Streeter of Queen's College, Oxford, to a Canonry in the Cathedral Church of Hereford. The Declaration, addressed by the Bishop of Zanzibar to the faithful of his diocese, has been issued on the ground that this man's books, entitled *Foundations* and *Restatement and Reunion*, contain opinions and teachings at variance with the fundamental truths of Christianity contained in the Catholic Creeds, and that his preferment as Canon and Preacher at Hereford is in direct opposition to both a resolution of the Lambeth Conference of 1908 and a later Declaration of the Archbishop and Bishops of the Province of Canterbury condemning generally those amongst the clergy who deprave the faith by their published utterances and thereby scandalize the priesthood and the Holy Church of Christ. The Declaration states in effect that, by reason of the detention in the enemy's hands (in German East Africa) of so many of his faithful priests, the Bishop was unable to take counsel with his Sacred Synod before proceeding to relieve his conscience and promulgate a denunciation of the action of the Bishop of Hereford in the premises. This document from Zanzibar concludes as follows:

"Therefore do we, Frank, Lord Bishop of Zanzibar, hereby declare and pronounce that, so long as the ground of our complaint set forth above remains, there can be, and from this day forward there is, no communion in sacred things between ourselves and the Right Reverend John, Lord Bishop of Hereford, nor between ourselves and any priest within his jurisdiction who shall make known his approval of the false doctrines now officially authorized within the diocese of Hereford. And we do further warn and charge all our faithful people that, pending the meeting of our Sacred Synod, they duly observe this our declaration and sentence."

The Executive of the Central Church Defence committee have defined their attitude towards the Welsh Compromise Bill, which may be regarded as a counter-move to the agitation among Protestant Dissenters for its defeat. The Executive have passed a resolution to the effect that this committee, while deeming the postponement of the date of Disestablishment provided by the Government's Bill to be the very least which could be conceded, accept it as a partial recognition by the Government of the hardships imposed upon the Church; and they expect the Government to place the Bill unaltered on the Statute Book at the earliest moment in accordance with the agreement announced by them when introducing the measure.

The Welsh Compromise Bill

The Archbishop of Canterbury has recently conferred upon a number of women his Diploma in Theology, and upon two women his License to teach Theology. Among those obtaining the Diploma was Sister Ernestine, of the Community of St. Mary the Virgin, Wantage. It appears that sixty-one women have now gained the Archbishop of Canterbury's Diploma, of whom thirty hold his License to teach Theology. The License is conferred only upon communicants who are engaged in giving Church teaching.

Diploma in Theology Granted to Women

At the annual meeting of the Incorporated Free and Open Church Association, held the other day at the Church House, Mr. W. S. de Winton, who was reëlected president of the association (and who is a leading member of the Canterbury House of Laymen), gave in his address a noteworthy and interesting forecast of the religious future of Europe, as an outcome of the war. He said that almost all the questions in which, from boyhood, he had taken the deepest interest were approaching solution. It was probable that in the course of a few weeks Constantinople would fall. The last fall of Constantinople had ushered in the Renaissance and all those things that led to the great religious upheaval in the sixteenth century. In the opinion of a good many people the German Reformation was very nearly a spent and discredited force. In a very interesting article in the current number of the *Hibbert Journal* it was said, "The world tragedy that we are witnessing to-day is the death of Protestantism." Not for a moment did he himself imply by that any rejuvenescence of Romanism. He thought that it was fairly obvious that the Protestant Reformation, as it had begun in Germany and as it was found on the Continent, was a largely spent force. Religion in Europe was going to be Russianized in the future, greatly to the advantage of Christianity both in Great Britain and on the Continent. The force that was really going to beat back Popery was not German Protestantism, but the Catholicism of the East. He could not help thinking how Mr. Gladstone would have rejoiced to see the present day, with the prospect of the departure of the Turk, bag and baggage, from Europe, the Russians ruling at Constantinople, and the Holy Eucharist celebrated once again in St. Sophia's. That was one thing that was going to make a very great difference to the Church of England. From the Church point of view the next few years promised to be extraordinarily interesting. He believed that in the near future there would be a tremendous revival of interest in Church questions, which would be greatly strengthened by a march of events. Mr. de Winton was particularly anxious that the Church of God in this country should be cleansed from the most un-Christian blot which was still marring its work, meaning thereby the pew system.

Forecast of Europe's Religious Future

The Bishop of London was among the speakers at a meeting held in the Mansion House the other day in support of the Relief Fund to provide clothing and medical and other necessaries for the Serbians, whose country is now in the grip of typhus. The Bishop said we had to stand by our ally who was fighting with us the most magnificent cause ever fought against "a barefaced attempt to conquer the world by force."

Providing Relief for Serbia

The Bishop of London has been paying visits to Burgess Hill and Haywards Heath in Sussex and conducting services for the regiments stationed in that district. On Saturday week he administered Confirmation in St. Andrew's Church, Burgess Hill, to thirty-six soldiers, one of whom was an officer belonging to certain battalions of the City of London Regiment. The congregation within the church was almost entirely a military one. On the following Sunday at 7 A. M., those newly confirmed soldiers made their first Communion.

The Bishop of London started on Friday last for France to be with our troops, and expects to be away for a fortnight. He received before he left London letters from the Archbishop of Canterbury, the Archbishop of York, and the Chaplain General (Bishop Taylor Smith).

Bishop of London Departs to the Front

The Rev. Dr. Percy Dearmer, vicar of St. Mary's the Virgin, Primrose Hill (North West London), has responded to Bishop Bury's appeal in the *Times* on behalf of the British Military Attaché in Serbia for a priest to minister to the British Red Cross workers there. The Archbishop of Canterbury has approved of Dr. Dearmer's going, and he will be away at least three months.

Dr. Dearmer Will Serve in Serbia

The Rev. A. H. Baverstock, rector of Hinton Martel, Wimborne, writes to me that he feels it would help him considerably if I could bring before the readers of THE LIVING CHURCH the fact that he hopes to cross to Boston in the end of April and to spend at least three months in the United States. He is prepared to lecture on, among other subjects, "The English Agricultural Laborer" and "The Peasant Outlook," "The Church in the Villages," "Christian Charity and Social Charity," "The Training of the Christian Child," "Children's Homes," and "The Failure of Protestantism." He is also willing to undertake sermons, parochial missions, teaching missions, children's missions, parochial retreats, quiet days, retreats for clergy.

Rev. A. H. Baverstock to Visit America

With regard to the agricultural subjects, I may state that Rev. Mr. Baverstock has been a village priest for over fifteen years and has written many articles on the labor question and published two books. As far as the children subject is concerned, he has been chaplain to a Children's Home, and in touch with many other such homes for many years, and is now engaged on a scheme for coördinating small homes. He is also fairly well known as a lecturer for the E. C. U. and otherwise on subjects connected with Catholic Faith and Practice; and he has had a good deal of experience as a preacher, missioner, and conductor of retreats.

J. G. HALL.

ANCIENT TOMBS DISCOVERED AT CANTERBURY

RECENT excavations on the site of the church of St. Augustine's Abbey, Canterbury, which was sacrilegiously destroyed at the suppression of the monasteries by King Henry VIII., have resulted, together with some other important discoveries, in the disclosure of the remains of the tombs of St. Augustine's first three successors in the See of Canterbury—Archbishops Laurence, Mellitus, and Justus. The discovery of these ancient tombs and other investigations in connection therewith are thus described in the *Times* from a report by Sir W. H. St. John Hope, a distinguished member of the Society of Antiquaries, and antiquary to the Kent Archæological Society:

"Within the last few weeks it has been possible to extend the earlier operations westwards and to clear up one puzzle, and with most surprising results, for there are now actually to be seen the veritable remains of the despoiled tombs of Archbishops Laurence, Mellitus, and Justus, with portions of the original flooring, and part of what may be the altar of St. Gregory, that stood between the tombs of Laurence and Austin. The tombs of the three Archbishops lie in a row as described by Goscelin, against the base of a thin outer wall built of Roman bricks and plastered within and without. Whether there are any corresponding remains of the tombs of St. Austin and of Deusdedit and Honorius, which lay to the south, has yet to be seen. At present their sites are overlaid by the huge sleeper wall, ten feet wide, of the Norman arcades, but it may be possible, without actually destroying this, to burrow underneath, and meanwhile explorations are now in progress further south. In any case, there seems to be no reasonable doubt that we have established the place of the actual porticus or aisle in which Austin and his brethren were originally buried, and that the thin outer wall belonged to King Ethelbert's church, which ought, therefore, to have been of basilican plan. . . . We may surely congratulate ourselves that a discovery that takes us straight back to the beginning of the English Church has been reserved to our own time, and there is no saying at present to what it may lead."

The Archbishop of Canterbury is stated to have visited the scene of these investigations a few days ago and to have expressed his sense of the importance of the discoveries which have been made. The excavations are being carried out under the supervision of the authorities of St. Augustine's Missionary College, Canterbury, which is structurally a part of the ancient Abbey.

THE SECRET OF LOVE

HERE IS the solving secret: that love must seek the well-being of its object. Our results must always be ultimately measured in terms of well-being. True love, in words that Bishop Rhinelander used in his lectures at the General Seminary last year, *loves people for their good.* In loving God we must seek what God requires for His good, for His satisfaction, the well-being of man. In loving man we must seek all that man requires for his real satisfaction, including his central need of God. But *all* that he requires, all his needs. We must have regard, as our Saviour on earth had regard, for his whole nature, as well for the body as the soul. His was a sympathy far too unstinted, far too humane, far too divinely large, to pass indifferently by any of the needs and clamors of our conscious life. He sympathized with all creatures that could feel and did not ignore any of their feelings. If every hair of man's head is numbered, then no feeling of his heart is too common and too creaturely to be noted. To think less than that would be to impoverish and shrivel the sympathy of divine insight. It would be to ignore the fact that man's nature is both spiritual and physical. It would be to ignore the Church's conception of the sacredness of the body and of its resurrection. It would be to ignore the eternal significance of the Body and Blood. It would be to forget that God is present in nature and natural joys, that, in the words of St. Thomas Aquinas, He is the good of all good. It would be to ignore Christ's singularly keen sense of physical need—how he prizes the impulse to give but a cup of cold water to one of these little ones. He said, "I thirst." We may try to quench His very thirst ourselves, for "I was thirsty and ye gave me drink. . . . Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."—*Dickinson S. Miller, D.Sc.*

ISN'T IT a stupid blunder to think that we must have war to produce heroism and self-sacrifice? People make the blunder because they have a wrong conception of peace and the demands it makes upon men. The old Hebrew prophet described peace as a time when nations would not learn war any more, but would beat their swords into plowshares and their spears into pruning hooks. That is not a picture of an easy life. It would take a great deal of hard work and ingenuity to beat a sword into a plowshare; it would take patience to turn a spear into a pruning hook. And after they are finished they are not works of art to be hung up and admired; they are meant to be used in hard, exacting labor.—*N. T. Houser.*

NEW PAROLE BOARD IN NEW YORK

Effort to Assist Former Prisoners

VARIOUS ITEMS OF CITY AND DIOCESE

New York Office of The Living Church
11 West 45th St.
New York, April 19, 1915

KATHARINE B. DAVIS, Commissioner of Correction, and John A. Kingsbury, Commissioner of Charities, addressed a large gathering at Columbia University on Wednesday afternoon, April 14th, in the series of talks on City government arranged by the Academy of Political Science and the Columbia Institute of Arts and Sciences. It was necessary to shift from Havemeyer Hall to the large Horace Mann auditorium to accommodate the crowd.

Commenting on the passage of the Parole bill at Albany, Commissioner Davis said that if the Governor signed the bill a parole board would be formed and that paroled prisoners would be more fit to re-enter society than they were under the present system.

"There is one problem which seems to defy explanation," said Commissioner Davis. "Warden Hayes, who has been in the service of the city during almost his entire lifetime, has told me that the average age of the men in our city prisons has dropped from thirty-five to twenty-five years. Our sociologists are at a loss to explain this phenomenon. They are nearly all strong, healthy youths, and something should be done to improve their condition. The parole bill will help in affording us the opportunity of making these men and giving them some reward for their efforts."

Commissioner Kingsbury referred to New York City as the greatest philanthropist in the world, spending $80,000,000 annually for the poor—"more than Andrew Carnegie has spent in his life-time for the public libraries he has distributed over the country."

Paddock Lectures

Announcement is made of the subject and dates of the Paddock Lectures for the current year at the General Theological Seminary. They will be delivered in the chapel of the Good Shepherd, by the Rev. William Temple, M.A., rector of St. James', Piccadilly, London, on the subject "Church and Nation," as follows: I., Monday, April 26th, "The Kingdom of Freedom"; II., Wednesday, April 28th, "Church and State"; III., Friday, April 30th, "Justice and Liberty in the State"; IV., Monday, May 3rd, "Holiness and Catholicity in the Church"; V., Wednesday, May 5th, "The Citizenship of Heaven"; VI., Friday, May 7th, "God in History." Cards of admission are not required.

Mite Box Service

The annual service for the presentation of the Sunday school Lenten mite box offerings will be held in the Cathedral of St. John the Divine on Saturday, May 1st, at half-past two o'clock. Massed choirs of boys and girls are to sing in the service, and the band from the New York Institute for the Instruction of Deaf and Dumb will furnish music on the Cathedral grounds for an hour before the service. Duplicate receipts for presenting may be had of Mr. R. M. Pott, treasurer of the diocese, No. 214 East Twenty-third street, New York City.

Cathedral League

The annual meeting of the Cathedral League of the diocese of New York will be held at half-past three o'clock on Saturday afternoon, April 24th, in Synod Hall. Bishop Greer will preside. Addresses will be made by Dean Grosvenor, Ralph Adams Cram, and others. Plans for the nave will be described and a model of the proposed construction will be shown. The officers of the league are: President, Mr. Robert G. Hone; secretary, Mr. Henry L. Hobart; treasurer, Mr. Henry W. Munroe.

Alumnae of St. Mary's, Burlington

The New York Alumnae Chapter of St. Mary's Hall, Burlington, N. J., held its annual luncheon on Thursday, April 15th, in the Hotel Vanderbilt. The Bishop of New Jersey and Mrs. Matthews, and the Rev. John Fearnley, rector, and Mrs. Fearnley, principal of the school, were present and about eighty alumnae.

The Rev. Titus Victor Mochino

The Rev. Titus Victor Mochino, a one-time Roman Catholic priest, is now in charge of the Italian work at St. Mark's chapel, East Tenth street. His reception into the American Church was recently made by Bishop Greer, and took place in the chapel of St. Ambrose of the Cathedral of St. John the Divine, which is especially used for Italian services.

Dr. Manning Entertains Junior Clergy

The Rev. Dr. Manning will be the host of the Junior Clergy Missionary Association of the diocese of New York at its next meeting on April 27th. The rector will give a review of the social survey recently made of Trinity Church neighborhood. It is expected that Bishop Hulse will be present at this meeting and give his early impressions of Church work and conditions in Cuba.

PHILADELPHIA SCHOOLS TO UNITE

Episcopal Academy and Delancy School Will Hereafter Be One

ST. MARK'S CHURCH, FRANKFORD, READY FOR CONSECRATION

The Living Church News Bureau
Philadelphia, April 12, 1915

A MOST important move made in educational circles in this city in which the Church is concerned is the merging of the Episcopal Academy and Delancy School. These two schools have had long and honorable careers. The Episcopal Academy was founded in 1785 and the Delancy School in 1877. From these two schools have gone out some of the most prominent men in the history of the city, state, and nation. The sons of almost all the oldest and leading families in this city have been among their graduates. But the work of the schools has not been confined to the wealthy and old families. Many a worthy boy in families of lesser note has been trained and fitted for positions of honor by the well equipped faculties. For many years William Henry Klapp, M. D., has been the efficient head master of the academy. About a year ago he resigned from active work in that department. The head master of the combined schools will be the Rev. P. J. Steinmetz, Jr., rector of Calvary Church, Summit, N. J. The combination will be made on September 1st, at the beginning of the new school year. The combined schools will occupy the buildings at present used by the Academy. Many improvements have recently been made to these buildings, making them about the best equipped in the city for educational work. The property of the Delancy School will be sold and the funds will be used for increasing the salaries of the faculty. The fact is being emphasized that neither school absorbs the other. It is a combination for the benefit of each. The Episcopal Academy has 235 pupils and Delancy School 190, making each a strong institution. But the apartment house growth in the neighborhood of both is gradually reducing the number of pupils upon which the schools may depend. It has been found that the families in the neighborhood move out into the open country, and send their boys to boarding school rather than into the congested city district. Dr. Klapp will remain with the schools in the capacity of senior master of Latin and Greek.

Commendation services were held in the Episcopal Academy on Friday last by Bishop Rhinelander. The Class of '77 prize, which is awarded annually to the member of the graduating class who is not alone a leader in scholarship but also proficient in athletics and popular with both his fellows and the instructors, was awarded to Louis William Van Meter. More than two-thirds of the members of the class received commendation for maintaining an average above ninety per cent., both for studies and for deportment. The exercises of the upper school were held in the morning and of the middle and lower schools in the afternoon.

Dedication of St. Mark's, Frankford

Bishop Rhinelander will dedicate St. Mark's Church, Frankford, on St. Mark's day. The services will be at 10:30 in the morning, and the Rev. John B. Harding, the rector, will assist. At the time of the consecration, the Bishop will dedicate a set of chimes, consisting of fourteen large bells, which will be put in place in time for the service. These chimes are a memorial to John S. Wilbraham, a former parishioner, and are given by Mrs. Wilbraham.

St. Mark's Church is one of the largest and strongest parishes in the city. It was founded in 1832, and for a year or more the congregation worshipped in a hall over a volunteer fire house. The rectors serving have been the Rev. Daniel S. Miller, who was there twenty-eight years, and was succeeded by the Rev. Mr. Booth and the Rev. Mr. Avery. The Rev. John B. Harding has been in charge of the parish for twenty years, and the present buildings are a monument to his untiring energy. About eighteen years ago he set himself the task of raising the money for the new church and in that time has secured $173,000, which has been expended on the new building. All the furnishings and windows are memorial gifts. Beside the chimes already noted, the tower, the high altar and reredos, the chapel altar and reredos, the rood screen, pulpit, sanctuary rails, the Bishop's throne and priedieu, the sedilia and credence are all memorials. All the windows are memorials, many of them very handsome. The aisle windows present, in sequence, scenes from the life of our Lord. The east window portrays the Crucifixion, while in the west is a fine Jesse window. The clerestory windows are notable, presenting seventy-eight prominent characters of the Old and New Testaments, from Adam and Eve to Mary and Joseph. Each of these window portraits is seven feet high.

The church, which accommodates 1,000 people, is of English sixteenth century Gothic, constructed of Port Deposit granite with Indiana limestone trimmings. The tracery and trimmings are of limestone; as are also the altars, pulpit, sanctuary and choir rails, and screens dividing the choir from the baptistry and chapel. The doors, pews, choir stalls, and rich canopy of the organ case are of red oak. The floors of the choir, sanctuaries, baptistry, and sacristy are of reinforced concrete, while the sanctuaries are tiled with Tennessee and Rosario marbles.

St. Mark's Church has a few wealthy parishioners, but is made up to a large extent of wage-earners, and the new church represents many sacrifices on the part of these people. It has been the pride of the rector that St. Mark's stands as the church of the people. This fact is emphasized by a tablet which has been placed on the front of the church with the following inscription: "St. Mark's Church, built by the free-will offerings of an united parish in memory of its faithful members." The church is a magnificent monument to the priest and people alike.

Housing Bill Vetoed

The Housing bill, which has so interested the Bishop of the diocese, and which was against the best interest of the people of this city, was vetoed by the governor last week. He advised all parties concerned in a good housing bill to get together and frame such a bill as would be for the best interests of the city. An attempt has been made to follow his advice, with very good results. But the real problem in the way is the attitude of the real estate men. Their objection is based on the clause which permits anyone to institute prosecutions for violations of the law. They demand that the right to bring prosecutions to the violation of the Housing Code be granted only to those aggrieved by the nuisance. As this clause brings up a legal question it has been decided by those who are framing the new law to refer it to attorneys for decision.

Russian Musical Service

On Sunday last, at the afternoon service in the Church of St. Luke and the Epiphany, the musical service was made up of Russian music which has been recently translated and transposed for the American Church. At the service the rector made an address pointing out the advantages of this music for devotional services. He said that the Russian music is untainted by any association with the secular world, and therefore holds its religious and devotional tone.

The Rev. Phillips E. Osgood, recently elected vicar of the chapel of the Mediator, took up his work last Sunday.

To Expedite Convention Business

At the meeting of the Clerical Brotherhood the resolutions of the Men's Club referring to expediting business at the next convention were taken up and thoroughly discussed. There was considerable disagreement on the suggestion to have all the elections made only once in three years. In other respects the recommendations were favorably received. The entire question comes up for settlement at the convention which will take place in May.

The estate of the late Louisa Johnson, consisting of $5,000, has been devised to the rector, wardens, and vestrymen of the Church of the Crucifixion. This parish is doing a large work among the colored people in the lower part of the city.

RAISING THE "ONE-DAY INCOME" FUND

THE amount received in gifts and pledges to the Emergency fund is now about $71,000. Up to Easter the fund grew at the rate of $1,000 a day. Since that time the gifts have been in larger ratio. These offerings range from twenty-five cents to five thousand dollars and come from every quarter of America.

In several cases diocesan efforts are being made. Whitsunday is the objective of many—notably Bethlehem, where Bishop Talbot and the Missionary Committee are urging an every-member canvass in each parish and mission. Such a plan will surely meet with devotional and intelligent response. Newark and Utah are also bending every effort towards Whitsunday. In Pennsylvania and Connecticut a Sunday in April has been selected; the former is striving to double all missionary gifts for 1915; in the latter a general exchange of pulpits will be made on the third Sunday after Easter. Pittsburgh and Springfield have appointed Sundays in May; Bishop Osborne asks his diocese to raise at least $1,000 of the fund and that the offerings of the various parishes be gathered and presented at the opening meeting of the diocesan Synod. In the Fifth Province a general letter has gone forth in addition to the one sent out by the Board of Missions. Such evidences of enthusiastic co-operation encourage the belief that this crisis in the Church's great work at home and abroad will, with continued prayer, be averted and the bounds of the Kingdom enlarged.

NATURE NEVER stands still, nor souls neither; they ever go up or go down.—*Julia C. R. Dorr.*

PLANS FOR MASSACHUSETTS DIOCESAN CONVENTION

Various Events in Connection With It

MEMORIAL SERVICE FOR SEAMEN LOST AT SEA

News of Boston and Vicinity

The Living Church News Bureau
Boston, April 19, 1915

THE 130th annual convention of the diocese will be held on Wednesday April 21st, beginning with the Holy Communion at the Cathedral at 9:30 A. M. The Bishop will deliver his twenty-second annual address at this service according to the new rule of order adopted at the last convention. Heretofore the Bishop has delivered his address at 3 P. M., on the first day of the convention and a sermon has been delivered at the Holy Eucharist by an appointed preacher. This change will give more time for business on the first day of the convention. On the evening before the convention, under the auspices of the diocesan Social Service Commission, a service will be held in the Cathedral, with addresses by Bishop Lawrence, Dean Rousmaniere, who will speak on "Canon Barnet and Toynbee Hall," and Mr. Wm. F. Cochran of Baltimore, who will speak on "The Church: the Almoner of the Rich or the Champion of the Poor?"

STATUE OF MOTHER HARRIET
Church of the Advent, Boston
[See issue of April 3rd]

On Wednesday evening, the day of the convention, the annual diocesan missionary meeting will be held in the Cathedral at 8 P. M. Bishop Lawrence will preside and speak, and addresses will be made by the Rev. Henry P. Sartorio of Christ Church, Boston, on "A Foreign Field at Home," the Rev. Anders W. Sundelöf of St. Ansgarius' Church, on "A Boston Swedish Church," and the Rev. Arthur W. Moulton, rector of Grace Church, Lawrence, on "The Human Side of the Immigrant." All other meetings of the convention will be held in Huntington Hall, Institute of Technology.

Memorial Service for Sailors

On Sunday evening, April 18th, a memorial service for the seamen who have lost their lives at sea during the past year was held in the Cathedral, with addresses by Bishop Lawrence and Dean Rousmaniere, and the Rev. W. D. Roberts. The day was also observed in the parishes of the diocese, in memory of the sailors departed.

Discussion of Clergy Pensions

At the monthly meeting of the Clerical Association of the diocese on Monday, April 12th, the subject of the day was "The Proposed Plan of Pensions for the Clergy," the Rev. Prescott Evarts speaking in favor of the system and the Rev. H. P. Bull, S.S.J.E., for a flat pension at a higher amount than the minimum proposed.

Choir Work of Mr. Henry K. Fitts

Mr. Henry King Fitts, for the past six years organist of St. John's Church, Roxbury, has accepted the position of organist and choirmaster of St. Luke's Cathedral, Portland, Maine, and will assume his duties there on Sunday, May 2nd. Mr. Fitts has done an unique work at St. John's in establishing the singing of plainsong Eucharists by the congregation led by cantors and choir. The use at St. John's is the English use on the principles laid down in the *Parson's Handbook* and by other English liturgical authorities, and the plainsong music has been a very important factor in the rendering of the services. Another work of far-reaching importance done by Mr. Fitts has been the formation of a choir graduates' club for the singing boys when their voices change. The club holds them together during this period when so many boys are lost to the Church, until they are ready to begin to sing again as choir men. The departure of Mr. Fitts will be not only a deep sorrow to his brother, the rector of St. John's, but also to the whole parish.

THE AIDS to noble life are all within.—*Matthew Arnold.*

NEEDS OF COLORED WORK IN CHICAGO

One Parish Alone Administers the Work

DR. MERCER DELIVERS THE HALE LECTURES

Father Officer Speaks to College Students

OTHER HAPPENINGS IN THE CITY

The Living Church News Bureau
Chicago, April 19, 1915

IN the fall of 1879, when a little group of colored folk were seeking a place for themselves to worship, it was the very kind and good Dr. Locke, of Grace Church, who helped them get a hall in which to begin the work of an unorganized mission. In this humble way the first congregation of colored people of our Church in Chicago began. In 1881 the Rev. James E. Thompson was appointed as their first colored priest in charge. In 1883, largely through the munificence of Mr. and Mrs. Tolman Wheeler, St. Thomas' Church was built on South Dearborn near Thirtieth street. Mr. Thompson was a man of rare good judgment and affability, and when he retired, in 1896, was succeeded by the Rev. A. H. Lealted. Mr. Lealted did faithful work for nine years, and when he left in 1905 there were three hundred communicants in St. Thomas'. The present priest in charge, the Rev. J. B. Massiah, came to Chicago from Detroit in 1906, and found a loyal congregation which had grown too large for its quarters on Dearborn street. Mr. Massiah's first plan, which Bishop Anderson heartily endorsed, was to get a building that would meet the demands of the growing ingress of the colored people into Chicago from the South. Just a year after Mr. Massiah's coming the present church building at Wabash avenue and Thirty-eighth street was bought from the Calvary Baptist congregation for $20,000. Since then the gains made by this congregation of colored people, all of whom are poor, have been remarkable. Very large confirmation classes have been presented during the last eight years, the aggregate being 631 persons, or an average of nearly 80 persons a year. The number confirmed by Bishop Anderson at his last visitation was 101. The communicants have increased to 900; the Sunday school has an enrolment of 250; the guild has 150 members in its different departments. Few churches have a larger contributing list in proportion to the size of the congregation than this church. The current demands are promptly met, the church is kept in splendid condition, and generous contributions made to missions.

There are 70,000 colored persons in Chicago, and St. Thomas' is the only church of our communion to minister to this large and ever growing number. The total present indebtedness on the church property is $9,500, and this sum must be raised by May 1st. The Church League for Colored Work in the diocese is acting as the agent for the Board of Missions in asking aid for the work. In commending the work of the league to the public, Bishop Anderson refers to the needs of the colored people, and of the efforts being made at St. Thomas' to meet them, and says: "It will be seen that this church is not only a beneficiary of missionary enterprise, but also a contributor towards it. They have done well. Let us help those who have shown a willingness and ability to help themselves." Contributions may be sent to the treasurer, Mr. E. P. Bailey, Chicago Savings Bank; or to the Rev. J. B. Massiah, 3817 Wabash avenue.

Hale Lecture on the Ethiopic Liturgy

The fifth series of lectures on the Bishop Hale Foundation was delivered last week by the Rev. Samuel A. B. Mercer, Ph.D., Professor of the Literature and Interpretation of the Old Testament in the Western Theological Seminary, in the chapel of the seminary. The subject was "The Ethiopic Liturgy: Its Sources, Development, and Present Form." Dr. Mercer, in this series of illuminating lectures, said that with the exception of a very imperfect text published by the Ethiopic monk Tasfa Sion in Rome in 1548, the original of the Ethiopic liturgy has never been published. The latest and best translation of it is to be found in Brightman's *Liturgies, Eastern and Western*, but this translation represents a seventeenth century MS. The liturgy as used to-day in the Ethiopic Church has never been published, nor has it ever before been translated into any language. The Hale Lectures for 1915 present the original text and an English translation. The MS. used, the only one of the present service known to exist outside of Abyssinia and Jerusalem, was sent to Dr. Mercer last May by *Abūna* Matthew, Metropolitan of the Church in Ethiopia. Besides the publication of the text with critical notes and the translation, there is a rather full discussion of the sources, background, and development of the Ethiopic liturgy from

its earliest to its twentieth century form. Full use is made of the bearing of the most recent liturgical material upon the subject.

Lectures on War and Christianity

From April 12th to the 16th the Rev. Harvey Officer, O.H.C., delivered a series of inspiring lectures at Chicago University, in Mandel Hall, on "War and Christianity." The lectures, which were well very well attended, were given under the auspices of the Y. M. C. A. and the Y. W. Christian League. Father Officer also had many other appointments for talks and lectures in the dormitories, halls, and fraternity houses, and spoke, too, at the university chapels, junior and senior, during the week. He had, as is usual with him, many other invitations to speak, which he could not accept. The titles of his five main lectures were:

Monday, "The Problem Stated"; Tuesday, "The One Solution"; Wednesday, "The Personal Equation"; Thursday, "The Obstacle to Progress"; Friday, "Breaking Through to God."

"The present war does not indicate the failure of Christianity," he said, "but indicates the failure of our modern civilization which has broken away from God. The war is caused by our commercial, militaristic attitude, which is exactly opposite to the fundamentals of Christianity.

"When this war broke out last August, people turned aghast and said that Christianity had failed. But this is not so. In fact the reverse is the case. Christianity did not fail, but the civilization of modern times, which said that it did not need God or religion, failed. People are beginning to become aware for the first time in history of the fact that war is unchristian, that there is nothing noble in it, and that it is the tool of an unchristian civilization.

"Mazzini said that civilization was the eldest daughter of Christianity and her worst foe. All great things have come out of religion; art, science, music, morality, all come from Christianity and all have broken away from her. The cry has been 'Morality for morality's sake' or 'Art for art's sake.' Philosophers and others have said, 'We can do without God.' This awful world condition is due to that very thing. We cannot do without God. To change this condition we must come back to Christianity as nations and individuals. The prophets of Israel called upon a whole nation to repent and it repented. We must do this again.

"But we are coming to a parting of the ways. Out of the wounds of the war will come a new civilization, a new attitude, and a new world condition. We dare not flinch from such question as 'Does God care?' This is an old question which was asked when Attila was sweeping over Europe and when Jerusalem fell. Of course God cares. Out of all great calamities there have come world benefits. It is not blind chance. But there are new and encouraging aspects in the present asking of this old question. Nations are hurrying to excuse themselves for making war and people are saying, 'Let us not make war, we are too Christian to do so.' As Anthony prophesied better times over the body of Caesar, so prophesy people to-day of better things to come."

On Sunday, April 11th, Father Officer preached at St. Paul's Church, Kenwood, and on the 18th at the Church of the Redeemer, Hyde Park. During the week he was at the university, he celebrated at the latter church.

Church Home for the Aged

If ever accommodation were needed for the old and infirm, it is needed in the city and diocese of Chicago. "It is imperative," says the appeal just sent out by the Subscription Committee, "that we begin the new building for the Church Home for the Aged in the near future. If we commence building within the next thirty days, we can save at least ten per cent. on the cost of the building." The funds on hand in cash and good pledges are $16,500. The ground on which the new home is to be built (Ingleside avenue and Fifty-fourth place) has been paid for to the amount of $11,000. The plans for the building are all ready. The Bishop will not consent to the building operations beginning till $25,000 cash is on hand. The central committee is therefore asking each parish and mission to appoint a local committee, and help raise the necessary amount.

Death of Dr. Clarence H. Wall

A tragic death came to Dr. Clarence H. Wall, a young physician, on Thursday, April 15th. He died suddenly of blood poisoning contracted while attending to his duties as Police Ambulance Physician. He was treating a tubercular patient, and some of the lymph entered his hand through a slight scratch, and was the cause of his death. Dr. Wall had been in his earlier years a member of the choir of the Church of the Epiphany, and his family were members of that church for many years. The Rev. John Henry Hopkins, D.D., officiated at the burial on the Second Sunday after Easter.

Laymen's Missionary Movement

Mr. E. P. Bailey presided at a large and enthusiastic meeting of the Chicago men connected with the Laymen's Missionary Movement, at a luncheon at the La Salle Hotel on April 16th. Speakers from New York, Cincinnati, and Chicago told of the plan to begin in Chicago next October a series of L. M. M. conventions similar to those of six years ago, which ended in Chicago. A number of the clergy of the diocese were at the luncheon, among them being the Rev. G. H. Thomas, Rev. John M. McGann, Rev. N. O. Hutton, and the Rev. John Henry Hopkins, D.D. Dr. Hopkins said the opening prayers and the grace.

Bishop Toll Escapes Injury

While Bishop Toll was returning from a Confirmation service at St. Mark's, Evanston, on Sunday, April 11th, in an electric automobile, with some friends, he narrowly escaped serious injury from a chemical wagon of the fire department, which was prevented, by a sudden turn by the driver, from colliding with the machine in which the Bishop was riding.

Fifty Years a Chorister

On Easter Day Mr. Herbert Smith, a member of the choir of Trinity Church, Aurora, celebrated his fiftieth anniversary as a chorister in the Anglican Communion. When seven years of age Mr. Smith became a member of St. Matthew's Church in the old Harbon parish in what is now Birmingham, England, and afterwards was a choir boy at St. Chad's Church, in the same parish. Mr. Smith came to Aurora in 1894, and has been in the choir of Trinity Church ever since. Mr. Smith recalls the stirring times in England when priests were persecuted for practices which now provoke no opposition. His rector, the Rev. Herbert Gardner of St. Matthew's Church, was one of the clergy who were bitterly antagonized in those days.

Easter at Windsor Park

The report from St. Margaret's, Windsor Park (Rev. H. J. Spencer, priest in charge), which came too late for last week's letter, shows 131 communicants on Easter Day, and an offering of $300. A pipe organ of Möller make, to cost $2,000, is being installed.

The Girls' Friendly Society council met at the Church Club rooms on April 14th. The topics for the afternoon were "Holiday House Methods of Advertising and Attendance" and "General Entertainment."

H. B. Gwyn.

OIL PAINTING OF BISHOP SUMNER

AMONG the oil portraits exhibited at the Art Institute in Chicago is one of the Rt. Rev. Walter T. Sumner, D.D., Bishop of Oregon and former Dean of the Cathedral at Chicago, by Harriet Blackstone, of which a reproduction is printed in this issue. *Chicago Commerce* says of the portrait:

"The artist emphasizes the spirit of this many-sided character, and preserves for the city benefited by his broad friendship and incessant public service the image of the true apostle. It is understood that the portrait has not yet been permanently consigned to any place or owner. A natural repository is perhaps the parish house of the Cathedral of SS. Peter and Paul, which was the radiating centre of the Bishop's Chicago life."

REPRODUCTION OF OIL PAINTING OF BISHOP SUMNER BY HARRIET BLACKSTONE

The portrait has been examined by large numbers of Bishop Sumner's friends in Chicago who are generally very complimentary to the artist in regard to it.

How the Average Church Neglects Social Service

By CHARLES K. FARRINGTON

THE writer firmly believes that what is known as "Social Service" is largely neglected in the average congregation. Sometimes this comes from a fear that social service may become a substitute for religion. Of course this is possible, but it is not at all necessary. In some cases the social service side of a church has predominated, and this has led to a mistaken idea of the danger of combining religion and social service. But from the very beginning of Christianity true religion has developed social service, and the experience of those who have developed social service from purely religious principles has been that it proves a useful adjunct and not a substitute for religion.

There is a vast undeveloped field for social service in connection with Church work. Largely this is caused by ignorance and prejudice. But once let a community of Church people grasp the great opportunities which are often so close at hand and yet untouched, and much good is speedily accomplished.

One of the most important sides of social service work, and yet, strange to say, one of the most neglected in the average church, is the giving of entertainments where young men and women can meet together and become acquainted. Usually the sexes are segregated; but there is no good reason why this should be done. If proper supervision can be given, it is best that they should meet together. Then they can obtain in wholesome surroundings the companionship for which they crave. Take for example the average working girl in any of our cities or towns. At home she lives in a few rooms with her family, or she boards in even more confined quarters. It is practically impossible for her to entertain her young men callers under such conditions. Hence we find young men and women meeting at street corners, in alley ways, on factory door steps, or at dances held without proper supervision or in unwholesome surroundings. They have all the desire for companionship which one finds in young people who are so situated that they can enjoy it in well appointed homes; and is it to be wondered at that under such circumstances they so readily grasp the meagre opportunities that are offered them? They try to make the best of things. Therefore by the means of dances given under church auspices we strike a most telling blow against dances held in undesirable places. We give these young people a chance. If we analyze the desire for pleasure which we find in the average young man or woman, we do not find that it is a desire for pleasure of a wrong kind. Great numbers of young men and women have enjoyed dancing of a proper nature long before the advent of some of the dances introduced lately, many of which are so objectionable to good taste and propriety. Give young men and women dancing, held in comfortable surroundings and under competent supervision, and you will in most cases prevent their going elsewhere, where, in addition to dancing, temptations are frequently offered which if given way to nearly always ultimately result in disaster. We have learned by bitter experience in this country that it is better to *prevent* disease than to attempt to cure or alleviate it *after* it has attacked its victim. Very forcibly has the anti-tuberculosis movement brought this to our attention. Let us see then that we utilize every available building, and if available buildings are not at hand let us build them, and so provide suitable places where amusements of a rational kind can be given our young people. I say rational because, sad to say, dancing, and by dancing I do not mean dancing of an improper nature, has too often been considered wrong. Of course such reasoning is entirely erroneous and undoubtedly has been the means of leading many a young man and woman astray. Deprived of dancing in places where it could be given under proper supervision, they seek it elsewhere, where evil is often found also.

But prejudice exists against other forms of recreation than simply dancing. Billiards and pool come in for a large share of unjust condemnation. Because gambling is supposed to be connected with these games they are often prohibited in church buildings. There is absolutely no reason why this should be so. It is possible to play both games strictly upon their own merits and with no ulterior motives. Because some people gamble when playing billiards or pool is no reason to prohibit the games in places where gambling can be suppressed. "Let my son learn to play billiards and pool upon Church property?" you will often hear some well meaning and indignant parent ask. Well, if the young man is prevented learning games under proper supervision under Church auspices he will in most cases learn them some where else, and too often, much more that those fathers or mothers who do not wish him to learn billiards or pool on the Church grounds would wish he would not. Let us be rational in our judgment as to proper or improper amusements.

Card playing also comes in for much undeserved censure. Again, as in the case of billiards or pool, gambling is not a necessary part of card playing. For those who must be on their feet for most of the day it forms a most pleasant means of recreation, providing recreation without physical tire. The writer has never heard of similar prejudice against chess or checkers, but it should be remembered that it is possible to gamble upon the results of both of these games.

I could continue along these lines but I do not think it is necessary. Let the young people of a community once realize that true religion does not mean that pleasures of a right sort must be dispensed with, and we find a great gain in the favor of religion. Reflexly we are suffering from the effects of what some people thought was wrong a good many years ago. You may have watched a game of quoits. Some of the players will throw beyond the stake. Others will not reach the stake. Many of our ancestors formed a wrong idea of what constituted proper amusement. They overshot the mark, as one may do in playing quoits. They made religion an unhappy thing for many. Let us remember also that it is also possible to fall short of the mark; the quoit may not be thrown far enough. We can be deceived as to good and bad forms of amusement. But let us strive for the happy medium. Let us encircle the stake. Let us employ every innocent form of pleasure. Let us show the skeptic or unbeliever that true religion does not bar proper amusement. Let us keep our young people (and old people too) under the protecting wing of the church, even during recreation times, and not compel them to seek it elsewhere.

It is a pleasure to watch the results which follow the putting in practice a course such as has just been outlined. The ideas advanced are not mere theories. Each has been put to a severe test, the test of experience. "Experience is the best teacher for those who will be taught," we read. Let me mention some actual experience.

During each weekday the doors of a building situated upon Church grounds the writer knows of may be said never to be locked except during sleeping hours. For the young and old men a comfortably heated and lighted billiard and pool room, with an adjoining room for cards, chess, checkers, reading, etc., is provided. It is open every weekday night. It is a veritable "magnet." It draws the young and old men who after a working day find much to amuse themselves. Smoking is allowed. No form of gambling is tolerated. Each player plays the games for the sake of the amusement found in them and with no ulterior motive. It is a pleasure to watch the players. One notes no lack of interest.

In another part of the building is an assembly hall, where dances are held at stated times, and where a dancing class meets under the supervision of a competent instructor. Objectionable dances are not tolerated. This being well known no difficulty is experienced. The young people of both sexes meet here and obtain the companionship they crave under healthful conditions. In addition to dancing other forms of amusements in which persons of both sexes can take part are encouraged. Amateur theatricals are very popular. Many an hour is pleasantly and profitably spent rehearsing, which of course is very essential for the proper rendering of the play. Other special forms of amusements are also provided and the endeavor is above all to provide for the different needs of young and old. I could continue the list but what has been mentioned will serve as an outline of the many varied forms of recreation. And the results? Occasionally one is found who neglects the religious part of the Church life and who only comes for the social, but such cases are rare. What is done for the average attendant in the way of social service does not interfere in any way with the performance of the religious duties of such an individual. In fact, once it becomes known in a community that there is a

church where any wholesome form of amusement or recreation can be had, many old and young people connect themselves with it, and frequently become the best of Church supporters in a financial as well as in a spiritual way.

I suppose there may be some persons who will want to know if such ideas are practical to use in the average church. In reply the writer will state that they most certainly are. He has in mind a church where things had reached a low ebb. There was a large current expense debt. The membership had decreased greatly. The Sunday school was so reduced in numbers that it seemed hardly worth while to provide the complete organization which it had for so few scholars. The outlook was very dark indeed; many wished to give up the attempt to maintain the congregation. But a number of devoted persons out of the slim membership called an earnest and energetic rector to head the congregation, and started in to aid him to build up the work. In less than two years all current expense debt was liquidated, the Sunday school had increased to four times its former size; the membership of the church was also increased in the same proportion; all expenses are met; and it has been necessary to enlarge certain rooms to give sufficient space for the large increase in interested persons who attend. Two general rules were obeyed: Religion came *first* and *foremost,* but "social service" along the lines mentioned was not neglected. Hence the change. And the congregation was a typical one. Many like it exist throughout the country. There was not what is known as a wealthy member in it. The results were brought about by united effort.

IRISH CHURCH VIEW OF PRAYER FOR THE DEPARTED

DURING the last few months the religious papers have been giving an unwonted prominence and large scope for discussion to those problems which lie about our future life. Everyone who has pondered over them must be increasingly conscious of the difficulties which surround them. It is only those who have not learned to think who imagine that they can be solved by that theological rule of thumb which consists of quoting a text. Exploring minds, who strive to steer their speculations by the compass of the Scriptures, find that the needle, though pointing in a general direction, is not fixed to a certain pole. To use the technical language of the mariner, the compass has to be carefully "adjusted": "correction" must be made for the mental latitude of the writer: one passage must be balanced by another: to be guided by an individual or isolated text is often to be cast upon the rocks.

This is a subject, too, which ought never be approached in the arid spirit of controversy. We have read articles and correspondence written in this strain, and have found them uniformly fruitless. A logical score which outrages the deepest feelings of the heart may fail even to convince the intellect. The language and metaphor with which we try to clothe our belief is, after all, only approximate. It may even in places be open to something in the nature of ridicule. It is easy to laugh at Heaven, and the glory of the Apocalyptic vision of streets of gold and gates of pearl. But the difficulty of expression is not solved by the trite saying that Heaven is a state, not a place, for the doctrine of the "resurrection of the body" introduces a grave problem for Christian metaphysics. It is easy to dismiss with a superior smile the picture of the saints before the throne playing on harps, singing day and night their majestic hymn, and casting down on the jasper pavement their crowns of amaranth and gold; but the alternative of disembodied spirits floating through the ether leaves us cold and unconvinced. It is easy to laugh at Purgatory, and the crudities of popular Romish belief. The abuses which have grown up around it are only too patent. But many Churchmen, who are naturally repelled by the conception of "purgation," are drawn towards the idea of an "Intermediate State" of growth in grace. We wonder how many people who Sunday after Sunday express their belief that our Lord "descended into Hell" ever pause to ask what the words mean. We wonder how many take refuge from further thought by substituting the blessed word Hades.

There are two broad facts which in our opinion may be taken as the basis of all our thinking on the state of those who have departed this life in the faith. One is that they are "with Christ" in a nearer and more intimate relationship than when on earth. It is, as St. Paul suggests, "far better." The other is that they are in a state of progression towards the perfecting of their being. We cannot see any ground either in Scripture or in reason to hold that they have reached finality in bliss or in perfection. There seem to be indications in the New Testament that, at times at any rate, they may be conscious of what is passing on earth. Westcott and Alford from their differing standpoints would so interpret the "great cloud of witnesses." Tennyson clutched the comfort of this thought:

> "I wrong the grave with thoughts untrue,
> Shall love be blamed for want of faith?
> There must be wisdom with great Death,
> The dead shall look me through and through."

We shall not in this connection urge the conclusions of Psychic Research which at present appeal only to the few, save to mention the firmness with which these few hold the belief they have won. It is quite obvious why such a stress should be laid upon these questions at this time. The war has brought us face to face with death in its most moving and tragic form. Hardly a day passes but in running our eyes down the casualty list we pause opposite some name. Some splendid young fellow whom we knew has been cut off in the very height of his manhood. Many of us have dear ones in the fleet or in the trenches. They are constantly in our minds and in our prayers. At any moment a telegram may come to tell us that another life has been laid down. We prayed for him as we knelt down in the morning. Is his name to be left out to-night? While alive he may have been all that we could wish him to be; he may have been in a very real sense living "with Christ"; he may have been progressing in grace—and yet we prayed for him then. Can the conditions be so altered that our prayers now have ceased to avail? Or he may have been a care and a trial to us—a bit wild—as the phrase runs. We prayed for him then. By a supreme act of bravery he has died—but yet is there not need of progress and growth in the life beyond? Shall our prayers cease to avail? Is there any reason against a devout prayer for the departed, that might not with equal force be directed against intercession for the living? It is true that we know little of the conditions of the life beyond; but love has its own arguments and its own reasons. We may with safety allow ourselves to be guided by the fine phrase of Hooker in his reply to those who objected to the prayer for "Mercy upon all Men"—"Charity which hopeth all things, prayeth also for all men."

Judging from the opinions expressed by representative men of all schools of thought in England at the present time—and some of the leaders of the Evangelical party have manifested a wide sympathy—this question seems to have almost passed out of the region of controversy. We are all aware how the public prayer for the departed came to be omitted from the revised Prayer Book of 1552. At the time and under the circumstances that omission may have been a wise move. We do not pretend to judge. The influences then at work were largely foreign. During the South African war the Church of England authorized a form of prayer for public worship, in which was introduced the petition "For all those who have fallen in the true faith of Thy Holy Name, that they may enter into the rest which Thou hast prepared for those who believe in Thee." At the present time a similar prayer has been sanctioned for public use. In Ireland one diocesan Bishop has sanctioned for public worship a collect which appeals for mercy on the fallen. When we remember that such men as Bishop Andrewes and John Wesley habitually used similar prayers, we may feel assured that such petitions are in no way incompatible with faithful Churchmanship and evangelical piety.—*Church of Ireland Gazette.*

Nothing is so trying to nature as suspense between a faint hope and a mighty fear; but we must have faith as to the extent of our trials, as in all else. Our sensitiveness makes us often disposed to fancy that we are tried beyond our strength; but we really know neither our strength to endure nor the nature of God's trials. Only He who knows both these, and every turn of the hearts which He has made, knows how to deal out a due proportion. Let us leave it all to Him, and be content to bear in silence.—*Fénelon.*

If you meet the man who knows not, teach him; but much more—if you meet the man who thinks he knows and knows not, teach him, also. But do it with kindness, with patience, with good will, without ridicule and especially without resentment.—*H. J. Desmond.*

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor
Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

CHILD LABOR LAWS

CHILD labor is uppermost in many state legislatures and many arguments *pro* and *con* are being advanced. Here is one from the pen of Prof. E. P. Cheyney (professor of English history in the University of Pennsylvania) which is well worth thoughtful pondering by all who are interested and concerned:

"I think I have read every published debate and practically all the pamphlet discussion connected with the factory legislation of England, as well as much of the writing connected with the legislation of other countries and our own states. Their history is perfectly consistent. There have been practically no steps backward. Every law has been opposed by the great body of the employers concerned, and yet they have adapted themselves to it and eventually approved of it; and then in turn opposed its extension; only to adapt themselves further and approve further.

"It is altogether natural that this should be so. After they have worked so hard to build up a certain system of industry, and realizing as they do how narrow a margin is between success and failure, they must dread and distrust any interference with the system as it stands. At the same time, men with either a broader outlook or greater knowledge of the capacity of society to adapt itself to new requirements, or greater trust in the progressive powers of human nature, have insisted on reforms of this kind, and their action has been justified by the results. The fears of employers have not been justified and the anticipations of the reformers have been.

"I cannot help but feel that these general historical inferences are applicable to our own course of legislation. While I was a student at college, or in the early days of my teaching, I remember very well that the Manufacturers' Club of Philadelphia sent representatives to Harrisburg to oppose any employers' liability act, just as corresponding bodies did in England. With the background of historical example, I do not think the opinion of men in their position should be effective in preventing far-reaching general legislation of this kind, nor should the proposed laws be pared down to the limit of their preference and restrictions.

G. F. S. ADMISSION SERVICE IN MINNEAPOLIS

A short time ago a group of about forty young women assembled in the chancel of St. Mark's Church, Minneapolis, seated in the choir stalls, for the purpose of entering into the Girls' Friendly Society. "Little is known of this body in the Northwest," according to *St. Mark's Outlook*, "but it is immensely strong in the East and proves of exceptional value in our large cities. Miss Spicer and Deaconess Barlow have been working strenuously, developing a branch of this society in St. Mark's since last October and have brought together some forty girls, part of whom meet on Monday afternoon, and the larger part on Monday evenings, sitting down to supper together." The climax of the winter's work, and it was an inspiring one, was the admission service, when thirty-three girls and young women assumed their obligations as members of this order and were invested with the badge of membership. The rector received each one individually with the words: "I admit you into the fellowship of the Girls' Friendly Society and to a share in all its privileges and duties; in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Receive and wear this badge, and see that what you have promised with your lips, you perform in your life, to the glory of God"; giving to each one her pin. The service was followed by a brief address given by the rector on two texts that are suggestive of the Girls' Friendly Society work: "Bear ye one another's burdens and so fulfil the law of Christ", and "Neither will I offer unto the Lord, my God, of that which doth cost me nothing." Altogether it was one of the most solemn and beautiful services held in St. Mark's. It was attended only by the young women themselves and the rector.

SETTLEMENT WORK AMONG CHICAGO NEGROES

The Wendell Phillips Settlement in Chicago was organized as the Charles Sumner Social Settlement in October, 1908, by Judge Frank K. Sadler and Dean Walter T. Sumner, now Bishop Sumner, "to provide a place of recreation and congregation for colored people of the West Side." The settlement was incorporated in May, 1911, when the name was changed to Wendell Phillips Settlement, because there was already a corporation bearing the name Charles Sumner, and the institution was moved into its own building in the Fourteenth Ward, in that part of Chicago designated as the West Side, and is a district having the second largest colored population in the city. A recent statement of its activities concludes with this sound advice: "The directors and residents of the settlement cannot too strongly urge the neighborhood folks to 'come over and help.' The settlement means nothing unless it can become a real neighborhood centre, where old and young can gather for wholesome recreation and for the strengthening of all the civic and social virtues. While the board of directors, owing to the difficulty of finance, must at present be composed of people living outside the ward, it is hoped that the colored people will rally 'round the settlement and make it really their own. It might then become a real force in the neighborhood for coöperation in those things which make for the best interests of the West Side. A beginning has been made, but it is nothing to what may be accomplished if we all work together."

BUSINESS AND POLITICS

William Fellowes Morgan, a member of the Joint Commission on Social Service, in an address before the Merchants' Association of New York City, said:

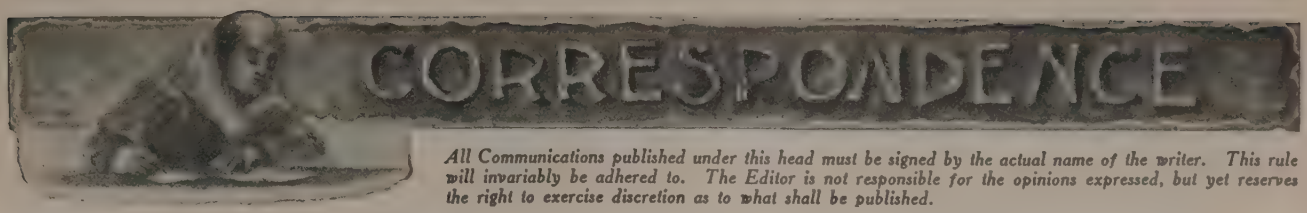
"May I be permitted to say a few words in reference to a subject which is very much on my mind? That is the relation of business to politics. I am an optimist and I believe that both in politics and in business we are making steady progress toward a higher ethical plane. It is not many years ago that it was considered right and proper for those who desired legislation which would favorably affect them to secure it by payments to legislators, through lobbyists or otherwise. The result of this was that many railroads and special interests owned or controlled the legislature in their state and many bills were passed which were not in the interests of the public at large. . . . I do not make the charge that all the legislators are wearing halos or that the managers of railroad interests are sprouting wings. An interesting feature of the situation is that it shows that the railroads appreciate the fact that a different method of securing legislation is demanded by the awakened public sentiment of to-day."

This latter part of Mr. Morgan's speech was based upon the effort of the railroads to secure the repeal of the full crew laws by appealing their case directly to the people.

SETTLEMENT HOUSE IN FOND DU LAC

St. Paul's Cathedral, Fond du Lac, has opened up a social settlement house, in what Dean Bell modestly calls "a small way," and in what is known as "lower town," down in the swamps, where live the poorest of the poor. There is now a branch Sunday school with thirty-eight children attending it, meeting Sunday afternoons; a Boy Scout troop of sixteen; a campfire of campfire girls, with ten young women in it; a story and play hour for small children, meeting one day a week, after school, with sixty-seven children attending on an average; a sewing school with thirty-one girls in it, meeting once a week. An old house, formerly a house of ill-fame, was rented, cleansed, and transferred for this use at a very small cost. The avowed purpose in doing this work is to show the people of the town what may be done through the extension of the use of the public schools at very small cost and at great profit to the community.

The Massachusetts legislature has under consideration a bill imposing heavy penalties for the failure on the part of persons of sufficient means to support needy parents. Those who are advocating this measure characterize it as "one of the most humanitarian measures reported out of a legislative committee in years." But as the Springfield *Union* says: "It may be well called that so far as its intent and scope are concerned, but it is a serious reflection on our system of civilization and the quality of filial sentiment that prevails under it that the enactment of a law of this kind should be deemed necessary or advisable."



All Communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

A FORM FOR THE ADMISSION OF PRIESTS ALREADY ORDAINED

To the Editor of The Living Church:

I RECEIVED to-day by mail a very curious printed paper, being the "Form for the Public Admission into the Priesthood of this Church of Ministers ordained by Bishops not in Communion of this Church, Set forth and Authorized by the Bishop of Minnesota."

Upon reading this "Form," I was not only surprised but dismayed. It was used in the case of a Roman Catholic priest who was present, desiring to be received into the priesthood of the Episcopal Church in the diocese of Minnesota. He had the recommendation of two presbyters, and the consent of the Standing Committee. He then publicly declared that he "had been duly baptized, duly confirmed, duly ordained as deacon and priest by the laying on of hands by a Bishop of the Church of God."

After certain questions taken from the Ordinal in the Prayer Book, the Bishop lays his hands upon the candidates' head and says: "Take thou authority to execute the office of a priest in this branch of Christ's Holy Catholic Church, now committed to thee by the imposition of our hands," etc., etc., as in our Ordinal.

How are we to regard this? Is it a repetition? No; for ordination cannot lawfully be repeated. Moreover, this is limited to a branch of the Church, whereas both in our Ordinal and in the Anglican, the Bishop, with the imposition of hands, gives authority to execute the office of deacon, priest, and Bishop "in the Church of God." Is it then mere imitation? Then it is very dangerous, and we cannot tell where it will end.

Let us carefully guard the Ordinal in every word which it contains, and use its language only in the conferring of holy orders.

Philadelphia, April 11th. James W. Robins.

REVISION OF THE BAPTISMAL OFFICES

To the Editor of The Living Church:

IN regard to the Revision of the Baptismal office, the point so well taken by Mr. van Allen encourages me to write of some changes which have long seemed to me to be desirable.

A—In the Office for Public Baptism of Infants:

1. Alter the last of the first three rubrics to some such form as this:

The parents or sponsors of children to be baptized shall always consult with the minister as to the most convenient time for the administration of the sacrament. And the minister, meeting the sponsors with the child at the font, shall say, etc.

2. Drop the first of the two collects and so make the use of the second invariable.

3. Make the rubric after the collect to end with the words ". . . *as followeth*," and so do away with the permissible omission of the Holy Gospel.

4. When the Gospel is announced, order the response, "Glory be to Thee, O Lord," to be made.

5. Drop the whole of the exhortation which follows the Gospel down to the last paragraph and begin it thus: "Brethren, ye have heard in the Holy Gospel of the good will," etc.

6. Make this paragraph to serve as an introduction to the Lord's Prayer, by ending it in this way: "Give thanks unto Him and say, in the words which our Lord Himself has taught us, 'Our Father,'" etc.

7. Place the prayer "Almighty and everlasting God, Heavenly Father," immediately after the Lord's Prayer, and order it to be said by the minister only.

8. In the address to the Godparents, alter the phrase "Ye have prayed" to "We have prayed."

9. After the renunciations and vows insert this rubric:

Then the font being filled with pure water, the priest shall bless it after this manner. O Merciful God, etc.

10. In the prayer which follows, order the priest to divide the water in the font with his hand in the form of a cross as he says the words "Baptizing them in the Name," etc.

11. Remove the permission to omit the sign of the Cross in the reception.

12. After the bidding of thanks introduce:

V. "The Lord be with you."

R. "And with Thy Spirit."

"Let us pray."

13. Alter the rubric to read:

Here, the people kneeling, the minister shall say.

14. Omit the Lord's Prayer here, passing directly to the thanksgiving.

B—In the Office for Private Baptism of Infants:

1. Provide a definite permission for lay Baptism when a priest or deacon cannot be had.

2. Drop the last two rubrics at the beginning of the office.

3. Reduce all directions as to the service in the house to the simple order for someone to recite the Baptismal formula while performing the triple affusion.

4. Make the service of public reception to begin with the examination of those who bring the child, as to the lawfulness of the Baptism, using the second form in the present office to certify the faithful.

5. Pass immediately to the renunciations and vows, omitting the Gospel, exhortation, and the Our Father.

6. Place the Lord's Prayer immediately before the Thanksgiving.

C—In the Baptism of adults make the office conform to the suggested changes in the office for Infant Baptism.

One fully realizes that these suggested changes are very radical, and I hope that the statement of them will arouse interest and discussion, and that where I am wrong, I shall be set right. One would particularly urge the abrogation of all exhortations which are in the nature of commentaries on the Holy Gospel.

Very respectfully,

Herbert W. B. Couenhoven.

Crestwood, N. Z., Low Sunday.

"BILLY" SUNDAY AGAIN

To the Editor of The Living Church:

YOUR Chicago correspondent writes, in the last issue of The Living Church, referring to a movement to bring "Billy" Sunday to Chicago, as follows: "Criticize his methods and manners as we may, we know that he preaches Christ crucified, and repentance, faith, justice, righteousness."

How can he possibly reconcile this statement with the following, taken from Dean West's letter to the *Public Ledger* of Philadelphia? Mr. Sunday warns men that "the Holy Spirit does not want to take a bath in beer and swim around in a pool of booze"; and again, "Mary was one of these sort of Uneeda biscuit, peanut butter, gelatin-and-pimento sort of women."

Can any priest of the Church join in any movement to bring such a man to Chicago? Surely in the very name of decency they should do all in their power to keep him away.

Batavia, N. Y., April 12th. E. R. Tomlinson.

EASTER SERMONS

To the Editor of The Living Church:

WITH regard to Mr. Holmes' letter in your issue of April 17th, one answer is to be found in this thought. Easter celebrates the cardinal factor of Christianity. Critics of Christianity, knowing this, have tried to disprove the Resurrection, but their attempts have helped to place it on a sounder basis than ever before. Some priests may over-emphasize this side of the matter in their eagerness to show the supreme importance of the doctrine of the Resurrection. Others are painfully aware of what Mr. Holmes does not realize apparently, that there are those in the Church to-day of a Unitarian species who deny the real Godhead of Christ and deny the Resurrection, and it is necessary for our people to be familiar with the proofs of Christ's Resurrection from the grave. Thus the Church does not "weaken her cause," but continues with strength and vigor to fight for the truth which is being assailed.

Yours faithfully,

Grand Rapids, Mich., April 16, 1915. Geo. M. Brewin.

RELIGIOUS BILL POSTING

To the Editor of The Living Church:

REFERRING to your editorial comment on the educational work of the Posters' Advertising Association, it may be of interest to cite the further work of that body, in putting forth a new poster which I have recently noticed within a stone's throw of the church in which I am officiating in Brooklyn, N. Y. It seems to me to be one of great significance. The size, as in the case of those you instance, is very large. The main picture represents a crowd of men and women leading children into the doors of a fine Gothic church. The printed matter, if not in these exact words, is no less striking and unmistakable: "Take your children to church. Give them the

right start." In the upper corner is a picture of our Lord blessing little children. In this latter, as in the instance of the Nativity poster, the artist shows a great deal of devotional feeling, and the entire conception is replete with real merit.

I wonder if the clergy could not induce the association to post these pictures in small towns and villages, if the clergy would arrange to have them put up. This might do a great good.

Roosevelt, L. I. Faithfully yours,
April 12, 1915. PAUL ROGERS FISH.

CLERGY PENSIONS AND CLERGY RELIEF

To the Editor of The Living Church:

FROM accounts which I have read concerning the Clergy Pension Fund, and from representatives of that fund, I am led to believe that those clergy for whom no annual premium is paid will receive no pension. There are a number of clergy in the Church who are not receiving enough to pay the amount which will be taxed upon the congregation over which they have charge. Some of those congregations which pay the smaller stipends will either refuse to pay the annual premiums or be unable to. The poorer paid clergy are the ones who need help at the end of their ministry most, but they are the ones who are to be shut out from any benefit from the Pension Fund. In the April 10th number of THE LIVING CHURCH we are informed that, when the Clergy Pension Fund is accepted, the funds of the present clergy relief are to be incorporated into the new fund. The money in the Clergy Relief Fund was given by individuals and dioceses for the benefit of all clergymen of the Church who needed help. For the most part the clergy who serve in the active ministry for the least remuneration have received the greater amount of aid, when no longer able to serve. The man who cannot afford to insure his old age has up to the present been able to hope for some relief from the Clergy Relief Fund.

Have the trustees the moral right to turn their funds over to an insurance company, even if the new company does represent the whole Church? What provision will the Church make for clergy who cannot meet the annual premiums and whose congregations fail to? If the Church makes no definite provision for some of the most self-sacrificing of her clergy, is it fair to take away from them the little hope they have had through the money which was given and invested for the needs of just such men?

Let us provide for the old age of all the clergy, but we ought not to neglect the men who receive hardly enough to live upon.

Scranton, Pa., April 15th. GEORGE E. WHARTON.

PRIESTLY IDIOSYNCRASIES

To the Editor of The Living Church:

THE letter of Mr. Chase on "Priestly Idiosyncracies" in your issue of April 17th is one which brings forward a live subject. We do need training such as he speaks of in our seminaries. When the writer left the seminary, if it had not been for the good offices of a Catholic priest, he would not have known how to offer the Holy Sacrifice rightly.

Another grave evil which has come to my notice is that in large churches, particularly I have in mind two well known churches in New York City, the remaining elements after the Communion are not consumed. In one case the Precious Blood is poured back into the wine bottle, and then *reconsecrated* at the next celebration; and at the other church the Blood is poured off through a drain into the earth. In both these instances the Body is consumed. Both churches have ornate ritual, and boast of their Churchly services.

If the priests cannot consume what remains, the vestrymen, choir, and others can be called upon, and then, if too much remains, it would be, I think, legitimate, reverently to carry the chalice or flagon to the sacristy, and the priests could consume what remained as soon as convenient.

This is a more serious affair than the strange manners of the priests of God's Church, and I fear it is quite a widespread practice, not only contrary to rubric, but also to the teaching of the Church.

Faithfully yours in the Church,
Monticello, N. Y., April 16th. WALTER W. REID.

CLERICAL READING CIRCLES

To the Editor of The Living Church:

IN nearly every diocese there are some of the clergy who, partly for the sake of their congregations and partly for the sake of their own education, wish to read current theological books but are hindered by the expense involved. Such may be interested in the plan whereby, during the last six or seven years, we of the diocese of Fredericton got a maximum amount of reading at a minimum of cost. Out of our eighty priests we kept up two reading circles of twelve each—nearly one-third of our number reading a new book each month. The rules we followed were these:

Dues shall be three dollars a year from each.

With the dues each member sends the treasurer-secretary (one person) a list of current theological books he wishes to read and own, costing in all, say, six dollars.

Books on more than one list shall be bought first and afterwards others on the lists, so that at least one three-dollar book on each list shall be bought.

Books are kept by each one month to be read; and then sent to the name next on the list (pasted in each book); each member paying the postage or other transportation expenses on the book he sends.

At the end of the year each book becomes the property of the member first to read it.

In theory this plan would give each thirty-six dollars worth of books costing him three dollars for dues and from $1.25 to $1.50 for postage. But because of the impossibility of getting exactly a three-dollar book on each list, in practice we fell short of that, really getting about thirty-two dollars worth. The plan exerted a little pressure on each to read regularly day by day, as he had to send the book away on the first of the month and therefore must read it by that time or not at all. Each was free to make his own selection; but in practice some turned to me with, "I don't know what to suggest. Tell me some good new books." I was driven to read more notices and reviews and to ask more of the clergy for hints than I should have done. I fancy that no circle will run on long unless someone takes the trouble to do that. But some of us enjoy such a task.

Should anyone wish to know the details of how we started, and how we met the incidental difficulties, in order to organize a circle in their neighborhood, I shall be glad to tell them, if they write to me.

430 Elm street, Cincinnati, Ohio. D. CONVERS.

THE "ONE DAY'S INCOME" FUND

To the Editor of The Living Church:

TO bring home to our people and stimulate a generous response from them, I think there never was a better plan than the call for "one day's income" from the rank and file of the Church's membership. The only trouble in my mind is how to reach that membership with the individual appeal. I am loath to generalize from my limited experience, but since I have retired from active work, I give it as my impression from the pews that the average country parish, pressed with the problem of its local existence, seldom hears about any kind of missions from one year's end to another. The rector feels too often that while his people are straining every effort to raise his salary and to carry on the parochial expenses, he hasn't the nerve to appeal for outside objects. Bishop Lines, in his letter of the 10th inst., sympathizes with this condition and we all deplore it; but we have to recognize it as a condition and not a theory of the present condition.

In my parish of this island diocese I always had one service a month which I called Missionary Sunday. My successor in Greenport supplemented this by taking special appeals to the sewing guild, of which he was the secretary, giving them the needed information, and asking an appropriation from its funds. During his rectorship his parish proportion of the apportionment was always promptly met.

As a suggestion to accomplish the intercessional idea which the Bishop advocates, I call your attention to a plan obtaining in our local Congregational church. It is called "The Woman's Home and Foreign Missionary Societies of the Congregational Church of Riverhead." They are separate societies and their "meetings are held on the first Wednesday of each month alternately at 3 o'clock in the chapel." One may become a member of one or both of these societies as they elect. A membership fee calls for not less than a dollar contribution. At each of the meetings there is also a collection of voluntary offerings. These meetings, being accompanied by an instruction and by "devotional exercises," fulfil the twofold purpose that should characterize any missionary organization, viz., information and intercession; and seemed to me to offer a suggestion of parochial organizations of similar character which would be quite effectual in awakening and sustaining the missionary interest of every parish.

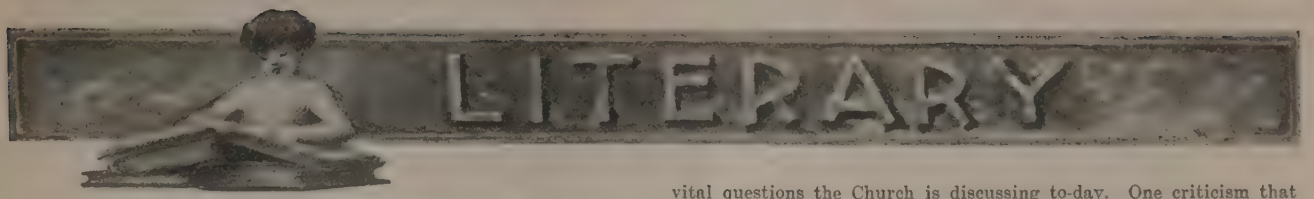
I am confident that if this latest plan evolved by the missionary committee of our Church could be made to reach every communicant it would go like hot cakes and the present deficiency could be made up and the future of our missions everywhere be secured.

Riverhead, L. I., April 18, 1915. ROBERT WEEKS.

MAN'S JOB

MAN'S JOB is to make friends out of enemies, good people out of bad people, and saints out of sinners. It is a hard job, but it has blessed results. The best thing anyone can do with an enemy is to make a friend of him. To abuse him or kill him is to make a lot more enemies, which certainly is unwise. Take the Saviour as an example. No man ever had so many enemies as He had. He did not abuse them or quarrel with them or kill any of them. He died for them and no man has now or ever has had so many friends as He now has.

War makes enemies, not friends, for every man killed has friends, and they naturally become the enemies of the man or nation that does the killing. Love and good fellowship are the hope of the nations and of mankind, and it is one of the greatest crimes to do anything that would hinder the progress of social love conditions of mankind.—J. B. MACGUFFIN in *Chicago Tribune.*



CHRISTIANITY AND DEMOCRACY

The Fellowship of the Mystery (The Bishop Paddock Lectures, 1913.) By John Neville Figgis, Litt.D., D.D., C.R. New York: Longmans, Green, & Co. 1914. $1.60 net.

Gospel and Government. The Development of the Christian State. By Wilson Lloyd Bevan, Professor of History, University of the South. Educational Department, Church Missions House. 75 cents.

The Reconstruction of the Church. By Paul Moore Strayer. New York: The Macmillan Company. $1.50 net.

Anti-Christian Socialism. By the Rev. C. L. Drawbridge, M.A. New York: Longmans, Green, & Co. 1915. 40 cents net.

When the professors of history in our universities are trying to interpret to the youth of the twenty-first century the political and social movements of the first quarter of the twentieth century, whatever else they say about us they will certainly say that it was an era of experiment in the application of democracy to every part of social life. All of these books under consideration give evidence of this fact. They are at one in dwelling upon the fact that the moralizing of the State and the democratizing of the Church are the two great tasks before our present-day Christianity.

Dr. Figgis and Prof. Bevan agree in pointing out that the Catholic conception of the Church is more democratic than any other. As Dr. Figgis shows in his fifth lecture, which bears the heading, "The Democracy of the Catholic Church," "It is a life for all and not for some. No barrier but his own choice excludes any man. Its highest act of worship and of communion, the Eucharist, is shared by all, and the gift is the same to saint and sinner, to priest and layman, to an Archbishop and to an artisan. Entrance into the Church, again, is free to all, and is no matter of temperament or mood. Rooted in a historic faith, the Church throws her doors open to the wide world."

There is no doubt that this truth has been obscured in much modern discussion, because, on the one hand, the boast of the Protestant has been that he is the champion of democracy, and on the other, the identification of "Catholic" with the Roman hierarchy makes the word mean to many persons the very opposite of democracy. But Dr. Figgis makes good his claim in this notable lecture and no less notable book. Between the two conceptions of Christianity which may be taken as summing up the widely varying views current in our day—first, that it is a system of opinions or ideas, and second, that it is a living fellowship of men and women, pledged to follow Jesus Christ and establish His Kingdom in the earth—the second is destined to prevail, because it is in accordance with that great movement toward human brotherhood which, in spite of many contrary influences, is truly proceeding and growing among all men to-day.

Dr. Figgis proposes, as the object of his lectures, the presentation of Churchmanship to the twentieth century. He starts from the point which he has discussed in other books, that the day of materialism is past; that a deep and real interest in religion characterizes our generation, but that the question what religion shall be adopted is still an open one. We dare not take it for granted that Christianity has established itself beyond question. We must fight for our principles, and if we are to fight for them we must first understand them. There is in these lectures a very interesting anticipation of the working out in practical form of one of the theories of life whose antagonism Christianity must fear. This is alluded to in the preface as "a revelation of Anti-Christ." Dr. Figgis believes that it is a "combination of a nominal Christianity with a Nietzschean moral that now dominates Germany," and in his second lecture, on "The Inseparable Society," he brings out very clearly that the choice between that ideal and the Christian one concerns "not merely the individual but civilization as a whole." The self-centered development, which is held up to us as the true end for individuals and nations, "misconceives alike the nature of personality and the meaning of Christianity." Fighting against that misconception, he maintains, with picturesque and vivid argument, that "Christian ethics are not a system of clericalist taboos, but form the only enduring basis of a noble social life."

It is encouraging and inspiring to find, among the publications of the Educational Department of the Board of Missions, a volume so thoroughly worth while as Prof. Bevan's *Gospel and Government*. It is a study which ranks high, both in point of scholarly accuracy and in the fresh and thoughtful treatment of some of the most vital questions the Church is discussing to-day. One criticism that might be made upon it is, that the terse and condensed style which its limits of space make necessary may possibly unfit it for the general and popular use for which no doubt it is intended. It lacks not clearness but pictorial quality. Its close-packed pages will not attract the casual reader or the beginner in historical study, but for one who is deeply interested in that movement toward the larger application of democracy of which we have spoken Prof. Bevan's book will be of much value.

Beginning with the attitude of the early Church toward the State, he traces rapidly the development of government within the Church, its influence first upon the Roman Empire and then on that of the Germanic peoples which succeeded it, the contest between the mediaeval papacy and the national State, with its issue in the beginning of republican government; and then the Reformation, its general results, and the growth of the modern State. The final chapter on the moralizing of the State sets out plainly the opportunity and the duty of the Church, not only to develop itself, but to contribute to every part of human life those ideals which Christ inculcated, and for which the Church stands.

The author of *The Reconstruction of the Church* is a Presbyterian minister, pastor of a large congregation in Rochester, N. Y., who for the past five years has been one of the principal movers in an interesting experiment called "The People's Sunday Evening," in which he has been associated with Prof. Walter Rauschenbusch and one of our own clergy, the Rev. J. B. Thomas (now of Sewanee). One very interesting feature of his book is the description of this and other methods of what he calls "the modern propaganda for the old faith." But there is much more of value, and of very great value, in this wholesome, vigorous, and intensely interesting study of religious and social conditions in our own country. If one could read only the single chapter on "Community Service" he would find it full of clear-sighted and practical suggestion, and we unhesitatingly commend the reading of it to our clergy and to everyone who cares about more efficient service for the establishment of the Kingdom of God.

It is doubtless true that many of us will find ourselves at variance with the author in his suggestions, and in some of his conceptions. He gives evidence that he does not really understand the Church in such statements as this: "The Roman and the Anglican Catholic have justified the autocratic clericalism, the exclusiveness, the intolerance, and the religious monopoly which have been the curse of the Church." And he certainly made a slip (perhaps of the pen only) when he compares the "Mass of the Roman Church" and "the Litany of the Anglican Church," as if they were services of the same sort and value. But matters such as these should not blind us to the virile and Christian spirit of the whole work, its Christlike compassion for the multitude, and its courageous and sane analysis of the social sins which men and women who think themselves Christian constantly commit, without knowing that they are sins. The book is full of generous optimism and a sunny humor which delights, while at the same time it reveals. What could be better than the interpretation of the Parable of the Good Samaritan, in which the Levite is described as the man who "writes papers, passes resolutions, and eats big dinners in the cause of human betterment, and contents himself with that."

The agitating discussions about the failure of the Church which have filled the pages of some of our magazines lately, Mr. Strayer dismisses with a quotation from Coventry Patmore: "Christianity has always seemed to its contemporaries a failure." This means, he says, that Christianity is a religion of ideals, and we are eternally conscious of not having reached our ideals. But it also means that we are not competent to judge the churches of our day, because things need the perspective of history to be seen in their true light. We are never able to do the Church of our own generation full justice.

The final chapter, on "Getting the Churches Together," starts with a statement which Dr. Figgis has shown to be fundamentally false; that "Protestantism makes for democracy." But it ends with a plea for unity full of truth and soberness: "Christianity has never made real progress by the dividing the Body of Christ. The mightiest of Christian evidences is Christian unity."

Anti-Christian Socialism is a brief study, barely more than a pamphlet, of those phases of Socialism as a philosophy and a political method which are definitely anti-Christian, by an English priest whose preparation for writing it has been eight years of speaking,

arguing, and answering questions at the open-air meetings in the London parks. This gives to his little book a certain shrewd and practical quality that is not always found in books on social questions. He makes it clear in the first part of his book that, in British Socialism at any rate, there is a dominating spirit of antagonism, not only to the Church but to the fundamental principles of Christian doctrine and Christian ethics. Apparently he has not much confidence in the ability of the Christian Socialists to leaven the movement in any adequate way. One feels, however, that the reply in the second part of the book is hardly adequate. It has too little of the constructive quality, although the arguments which are used would perhaps be powerful in the sort of preaching and discussion to which he has been accustomed.

George Lynde Richardson.

RELIGIOUS

Plain Talks on the Pastoral Epistles. By Eugene Stock. New York: Edwin S. Gorham.

Mr. Stock's purpose has been the production of an expository, as distinguished from an exegetical, treatment of the Pastoral Epistles. That is, the practical and devotional aspects are the chief interest, while the critical and historical problems are considered only as they bear on the primary aim. The question of authorship is not even raised as a problem; that the Epistles are integrally St. Paul's is simply assumed. There is no attempt to classify the "adversaries" or to determine their place in the movements of the first century, they are of interest only in so far as they exhibit traits that may be met with in modern times also.

The defects of this method are obvious but the treatment itself, within the limitations imposed by the method, is admirable. The scholarship is thoroughly adequate and the practical application is achieved from the Epistles themselves without the forcing in of extraneous considerations that is too often a characteristic of commentaries of this class. The section on the Ministry deserves particular commendation as a sturdy defence of the Anglican position from a genuinely historical basis.

B. S. E.

The Book of Common Prayer and Books Connected with Its Origin and Growth. Catalogue of the Collection of Josiah Henry Benton, LL.D. Second Edition Prepared by William Muss-Arnolt, B.D., Ph.D.

This bibliography of the Book of Common Prayer, of the Church of England and of other branches of the Anglican Communion, is of interest, not because it is entirely complete, but because of the light that it affords on the many translations and other variations of the Prayer Book that have been made at one time or another for various nationalities or groups of people. Its extent may be gathered from the fact that there are nearly seven hundred titles of separate books and editions recorded, the great bulk of which are editions of the Prayer Book or its variations or of pre-Reformation rituals and missals of the English Church, a few only having reference to miscellaneous works. The work is not entirely complete, since one notices some omission of editions of recent years, notably of translations of the American book. It is, however, a singularly full index to earlier and rare editions.

The English Parish Church. An Account of the Chief Building Types and of Their Materials During Nine Centuries. By J. Charles Cox, LL.D., F.S.A., author of *English Church Furniture; Churches of Derbyshire; How to Write the History of a Parish,* etc. Charles Scribner's Sons, New York.

This volume treats of the English parish churches on the architectural and structural side, and is an examination of the manner of building as well as of the plans and general construction. As such it is intended rather for those who have made a particular study of architecture or desire to make such a study than for the general reader. It is, however, an interesting study of the development and evolution through many stages of the ecclesiastical architecture of England, and being profusely illustrated will find many interested readers who do not claim to be experts on the subject treated.

Very handsomely made and replete with most attractive photographic reproductions of scenes and characters is *Christiana and Her Children: a Mystery Play adapted by Mrs. Duncan Pearce from Bunyan's Pilgrim's Progress,* to which a preface is contributed by Mr. G. K. Chesterton. There are full directions for use and the illustrations will indicate what is appropriate in costumes. The volume is a very handsome one. [Longmans, Green, & Co., $1.75.]

I believe there is nothing more wanted among our Church people than the touch of service: not asking for public notice, but the simple belief that "I am among you as He that serveth."—*The Bishop of London.*

WOMAN'S WORK IN THE CHURCH

Sarah S. Pratt, Editor

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Avenue, Indianapolis, Indiana

That women are trying as never before to place the subject of missions prominently, is shown in the various methods of luring women, as it were, to listen to speakers on this theme. Missions did not formerly rank as a thing to be discussed outside the Church or the Auxiliary, but the alert woman saw the policy and the power of using the home and the graces of hospitality as a setting for missionary programmes. During the great jubilee missionary meetings which swept the country a few years since, one of the effective means used for reaching women who would not have otherwise attended was the drawing-room meeting. These were exactly like any other social function, usually held at large and handsome homes, with invitations sent out formally. At these morning affairs, wonderful and telling talks were given by the returned missionaries and it is impossible to estimate the interest awakened by such gatherings.

From an eastern parish a programme has been received which is along new lines. Our correspondent writes:

"In our parish we felt this past winter that it would be well to devise some plan to reach more women during the season of Lent than we had been able to do in the past with mission study classes. One year the class had numbered over thirty but the average class had an enrolment of fifteen to twenty-five.

"After consultation a committee was formed of representatives of working committees of the woman's guild. This 'Missionary Education Committee' planned a course of Lenten talks, and the following printed programme was mailed to all of the women in the parish. The meetings were held in the parish house at 3:30, and after the address, of about an hour's length, tea was served in another room, to promote sociability and to give time for meeting the speaker. Each meeting was very successful from the standpoint of attendance and interest, averaging fifty persons, except the last one, when there were present seventy-five. We had a few visitors from the other parishes of the town. At the last meeting subscriptions were taken for the *Spirit of Missions.* The future will show whether the more intelligent interest now awakened among our Churchwomen will bear fruit. As the parish is active in good works already, the purpose was to furnish through these Lenten talks, a deeper spiritual motive and a broader view of 'And who is my Neighbor?' that all might realize that missions means the spirit of service *wherever* there is need. Following is the programme:

"'You are cordially invited to attend a series of
Four Neighborhood Meetings
to be held on
Tuesday afternoons during Lent
for the consideration of
The Social Force of Christian Missions.

"'Special speakers have been asked to present different aspects of the subject as follows:

"'March 2nd: The Social Aspects of Christian Missions—the motive and meaning. Speaker, Rev. Hugh L. Burleson, Editorial Secretary Board of Missions.

"'March 9th: Social Aspects of the Church's Work in our Midst. Speaker, Rev. Charles E. Jackson, Church of the Ascension, Fall River.

"'March 16th: Social Aspects of the Church's Work in the Nation. Speaker, Rev. I. H. Hughes of North Carolina.

"'March 23rd: Social Aspects of the Church's Work in the World. Speaker, Mrs. Henry W. Peabody, Chairman of Central Committee on United Study of Foreign Missions.'"

As is well known, the deaconess is a part of the official machinery of the Church. The two hundred American deaconesses are of inestimable use to the Church, although their work is not generally exploited. A devoted American deaconess who has been in this service for many years has written a very serious letter to this department, commenting on an article written by the editor, in which she says:

"May I suggest that it might be interesting to write to each of the Bishops who has had a deaconess working for him, asking him to tell something of the one who has helped him and his work the most? I should think the Missionary Bishops would be specially glad to help the work in this way, and it might be possible after

reading of their work to formulate a composite of what is needed in a deaconess in the mission field.

"I must take exception to the theory that the simple life of the deaconess enables her to save as much as in some of the higher-paid professions. In my own experience this has not been true, for after paying my tithes out of a bare $500 a year and answering the many appeals for help which come constantly to one in this work, I am penniless to-day. Twice I have had the privilege of starting new work which has absorbed every cent I could put into it, and at times I have been without work while work was being prepared for me. So I may not be a typical case. But many deaconesses who are in the almanac could answer the question as to saving, and from their replies one could prove what is the living wage of a deaconess. I note that no young curate can live on less than $1,000 a year, and frequently he demands a house, although he may not be married. The busy deaconess has just as little time for her own work as the curate, but because she is a woman she is supposed to know how to live on about one-half. She may live in one room, doing her own cooking, cleaning, and part of her laundry, to save, and she may find the cheapest place to get one square meal each day; she may buy the cheapest clothing and darn and patch until the darns and patches almost become the original material; and she may depend entirely on the public library for her reading and be able to give her tithes and perhaps a little more for the work of the Church; but beyond saving something for her burial or for illness, she will be very clever, I think, to save anything more.

"But do not imagine that I regret that, a good many years ago, I gave up a higher paid profession to become a deaconess. I am happy in serving Him, and what He has sent me and what He has withheld from me must be causes for thankfulness. If I have sometimes gone to bed hungry while I have been trying to serve God, I have found what great strength He can give; if I have lacked money to buy clothing, I have seen how wonderfully old clothes would wear until He sent relief. God has increased spiritual blessings so that the balance has always been in His favor. When sickness incapacitated me and my stipend ceased, He opened the door so that I could still serve although too ill to work. Looking back, I am thankful that He made me willing to serve and that He has blessed me in so many ways. It has not all been pleasant, but on account of what He has permitted me to *gain by the unpleasant things*, I would not say that I am sorry that I became a deaconess."

There is no comment to be made on this matter, but we hope every Auxiliary woman will read it twice.

"The Call of the Little Blue Box," recently extolled in this page by Miss Simpson of New Jersey as a fine play for Juniors, will be given during April in the dioceses of Pennsylvania, New Jersey, Oklahoma, Mississippi, and Rhode Island. One of the authors of this play says: "I believe so strongly in the power of the dramatic method to arouse interest that I rejoice to hear of various Auxiliaries giving plays." On this same subject, Mrs. James F. Bullit, diocese of Harrisburg, writes: "At our first institute in February, we gave 'The Great Trail,' which was such a success that I feel sure that dramatic representation arouses people's interest more than any other human means."

The annual meeting of the Louisiana branch of the Woman's Auxiliary convened in New Orleans April 20-24. Mrs. James Rainey led the Quiet Hour at the opening session. The days are divided between the Senior, Junior, and the Little Helpers' branches, with many conferences and no wasted time. On Saturday, which is Junior Day, a missionary museum will be displayed, with Mrs. F. H. G. Fry as instructor. The Woman's Auxiliary gives a dramatic programme on one day, called "The Missionary's Convert," in which the scene is a public library and the caste includes a girl, an Armenian, a Hindu, a Buddhist, a Confucianist, a Mohammedan, and an impersonation of Christianity.

The Woman's Auxiliary of the city of Indianapolis held an enthusiastic meeting at Christ Church on the second Monday after Easter, the six branches being entertained by Christ Church Woman's Auxiliary. The great feature of the afternoon was the exhibition of the goods sent from all the parochial branches to be given to Epiphany mission, Sherwood, Tenn. No such wonderful display of "missionary box" gifts was ever before seen in the diocese. Tables, chairs, piano, were all heaped high with excellent garments of every sort. Most of them were entirely new and all were in good condition. One item was 130 gingham dresses for little girls, others were 65 pairs of stockings, bed and table linen perfectly new, towels, aprons, books, toys, and puzzles. The missionary had written that her space for taking care of goods was very small, and one can but wonder where this immense amount of clothing and house-furnishing will be packed when that bewildered lady begins to empty the Indianapolis box. Great enthusiasm was shown by all the branches, and the goods were sent promptly and exactly in the way specified by the committee, which is saying a great deal. This was done as an experiment and the success has been gratifying.

KNITTING FOR THE BELGIANS

By Juliana Cuyler

LITTLE JOAN had learned to knit to help the "Bejjums." All the pity that six years is capable of, all the energy which seems impossible to have been generated in only six years, was given to them with that singleness of purpose characteristic of six years. The only thing the stiff little fingers could essay was a scarf; but before it was set up on the fat, wooden needles it had become, in her imagination, a finished product, something which could be thrown as a refuge from the horrors of war all over Europe's "far-flung battle line." It was a wizard's wand. By its magical touch it could change the whole aspect of things; it was that long-sought-for balm which, poured out as oil, could still the troubled waters of men's souls; it was that vague something suggested to our administration which would compel men to lay down the arms, to the making of which many of them had given the energy and brains of the most efficient years of their life.

Truly its mission was great, this flimsy, woolen scarf on the fat, wooden needles!

I watched little Joan as she sat there knitting, her short legs dangling half way to the floor, her whole soul concentrated on her work. Outside, the other children were playing with shouts of joy, and occasionally she lifted her head to look at them with wistful eyes, drawing her breath in a little, quivering sigh.

When I kissed the tired face "good-night," there were fourteen rows to the good in the gray woolen scarf.

As I sat reading by the lamp in the evening, my English governess came into the room holding in her hand Joan's knitting. It had been ravelled out down to a few remaining rows. "Joan made a mistake way down here," she said, "and I thought as she was learning to knit it is important that she should do it properly, so I pulled it out."

"Oh, couldn't you have knitted the stitch up?" I asked in dismay as I thought of the indomitable spirit which had gone into the knitting of those fourteen rows.

"It wasn't a dropped stitch," she said. "She had muddled it a bit, and I thought it had best come out. American children are never taught to do anything thoroughly."

I knew she was right, theoretically, and yet as I looked at all that was left of it it seemed so pitifully small and inadequate, a labor of Sisyphus, a few stitches its only foundation of fact, its accomplishment a thing of faith! And, after all, it had not been given the child as a task, it was a voluntary offering of her best labor, unskilled though that labor might be. By her act of service little Joan had enrolled herself in that great army of Pity the stream of whose self-sacrificing love is being poured forth for the healing of the nations. Against the horror and misery of war that other army stands, its patient devotion helping to prepare the way for that Love which must eventually conquer all things. And on through the dim vista of the future years the young recruits, of whom little Joan is one, are coming, a vast unnumbered multitude on whose foreheads is set, as a seal, the vision of Peace.

Before I went to bed I had knitted all the crinkly, ravelled-out part of the worsted in again. Then I took it upstairs and laid it at the feet of little, sleeping Joan.

I knew that with the first light of the coming day she would sit up in bed and with all the pity six years is capable of and all the energy which had been generated in six years, she would knit, with her stiff little fingers, for the "Bejjums."

Truly its destiny is great—the flimsy gray scarf on the fat wooden needles!

It is very hard and rather humbling to fall into the "day by day" principle of the kingdom of God. We are always wanting to have a store or reservoir of food and grace, but that is not the way Christ has promised to feed us. "He leads us by the green pastures and still waters," but each day's supply is only for the day.—*The Bishop of London.*

THE LORD'S PRAYER

Our Father who art in heaven,
So taught us the Lord to pray;
As children we come, O Father,
In prayer to Thee each day.

We come in the name of Jesus,
Beseeching Thee with the same
Thy Son, the only-begotten,
That hallowed be Thy Name.

And into this life so lightless
We pray that Thy Kingdom come,
To strengthen us and to lighten
Our burden so troublesome.

Oh grant that we nothing desire
Apart from: Thy Will be done,
And teach us therein to follow
Thy only-begotten Son.

This day, we pray Thee, O Father,
To give us our daily bread
And nourish us with the Body
And Blood, which for us was shed.

Forgive us all our transgressions,
And out of Thy boundless love
Have mercy upon us, Father,
And call us to Thee above.

Lead us not into temptation,
But strengthen us in each test,
So that with faith in Thy guidance
In Thee we ever may rest.

Deliver us from all evil,
And stretch out Thy hand to stay
All that which to Life Eternal
Doth ever stand in the way.

O God, through Thy Love and Mercy
The Life Eternal is mine.
The Kingdom, power, and glory,
Through endless ages, is Thine.

A. C. NISSEN.

THE WATERLESS WINTER

BY FRANCES KIRKLAND

"IT hasn't quite stopped." Constance Everett looked hopefully at her minister-husband.

"No, but it's going to," the rector replied gloomily, as he tested the cold water tap.

"Last night wasn't so cold as the night before," Constance said cheerily.

"That's just the way it always happens. Don't you know pipes freeze the night after the frost?"

That was something Constance did not know. What she did know was that the terrible cold had threatened their only water supply, the pipe line from a tiny hillside spring. All the parishioners used well water. The rectory alone had running water. A happy thought came.

"Isn't there a well, Peter? Almost always in the country there is a well."

"There is a well," the rector replied sadly.

"Well, then—"

"No; they used red cedar planks to prop up the wall, and the water—! I tasted it once. We can't even use it for washing, it leaves a red stain."

"I know there is an empty cistern," cried Constance undaunted.

"How much water will run into a cistern when the thermometer stands at thirty below? Look, it's stopped!"

Constance looked. The tentative trickle was now scarcely a drop.

"It's only New Year's night," moaned Constance.

"Spring comes the twenty-first of March. No, it doesn't," the rector mused, "not here. It will be mid-April before the ground thaws sufficiently to dig up those pipes."

A week later the rector left his desk and sought Constance. He found her in the kitchen, stirring a steaming boiler full of snow. She looked up wearily.

"Isn't it surprising, Peter, how much snow it takes to make a drop of water, and how dirty the water is, no matter how clean the snow may be?"

"I have noticed such things," the rector replied. "I have noticed much during the past week. That is why I haven't told you—"

"Is anything awful going to happen—now?" Constance raised her wooden spoon in horror.

"It isn't anything awful; that is, it wouldn't be if we had water. The Bishop is coming next week."

"Oh," moaned Constance. "*I* don't mind doing my face with an icicle and drinking snow water; but the Bishop!"

"He's been in Alaska, you know. I don't believe he will mind."

"Maybe he won't mind," cried Constance, "but I shall mind. Any housekeeper would!"

"But you are not 'any housekeeper'," the rector said soothingly.

The intervening days sped rapidly, and on the day set for the Bishop's arrival the rector found Constance standing before an array of coarse white crockery.

"What in thunder?" he questioned.

"I brought up the church dishes from the cellar and Jimmy Simkins is filling the pitchers and bowls with water. We'll need it all while the Bishop is here. There comes Jimmy now."

The rector looked down the steep street at a small boy making his icy way to the rectory. Behind him on a sled a toppling milk-can careened.

"I hope Jimmy gets here this time," said Constance. "It's his third trip. The other times he and the milk-can fell down."

"Noble Jimmy," commented the rector, "I'll add a push to his pull."

The water arrived safely—and so did the Bishop. In the little rectory the parishioners gathered with warm greetings despite the thermometer's baleful twenty below.

A twinkle lit the stalwart Bishop's eye as he found Constance alone for a moment.

"Mrs. Everett," he cried, "of what vintage is your water? Every new arrival is bringing me a pail of fresh water. Never mind," he comforted her, "we haven't thrown any of it away. The rector and I found the wash tubs in the cellar. We'll need the cider barrel, too, if the flood keeps up. But truly, Mrs. Everett, it's rather fine of them to remember us in this way—shows a good spirit. Why, when I was in Alaska—"

"Oh, tell us about the time you spent in Alaska!" cried Constance, drawing the Bishop within a circle of would-be listeners.

It was then that the miracle happened—the wonderful thing that was to change the lives of Constance and the rector. Suddenly the walls of the rectory vanished and about the little company stretched snowy fields. There was no sound save the padding of the dogs' feet as a sledge sped over the desert, the sledge that bore the Bishop to a smitten town. From shack to shack they followed him, those earnest listeners, from tiny church to settlements madly merry.

"That," said the Bishop at last, "that was my first waterless winter, the first winter of my priesthood."

Silence fell on the little room. In thoughtful groups the parishioners trudged homeward. The Bishop mounted to the tiny prophet's chamber. Constance and the rector sat alone.

"His was a waterless winter all right enough," mused the rector.

"Yes, waterless and homeless—and—self-less, too," Constance said softly.

"The appointments are for five years, Connie," answered the rector, voicing her thought.

"Five waterless winters," Constance sighed. "I must think myself a way first."

As night fell thicker over the little town, the wintry stars shone bright with hope, such hope as brings a chance inspiration to splendid fulfilment and leads along the way of self-sacrifice to glorious victory.

"I WILL lift up mine eyes unto the hills." The vision of God unseals the lips of man. Herein lies strength for conflict with the common enemy of the praying world known as wandering thoughts. If the eye is fixed on God, thought may roam where it will without irreverence, for every thought is then converted into a prayer. Some have found it a useful thing when their minds have wandered off from devotion and been snared by some good but irrelevant consideration, not to cast away the offending thought as the eyes are again lifted to the Divine Face, but to take it captive, carry it into the presence of God and weave it into a prayer before putting it aside and resuming the original topic. This is to lead captivity captive. —*Bishop Brent.*

Church Kalendar

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Apr. 1—Maundy Thursday.
" 2—Good Friday.
" 4—Easter Day.
" 11—First Sunday after Easter.
" 18—Second Sunday after Easter.
" 25—Third Sunday after Easter. St. Mark.
" 30—Friday.

KALENDAR OF COMING EVENTS

Apr. 28—Western Massachusetts Diocesan Convention, Amherst.
May 1-2-3—Eastern Okla. Dist. Conv. St. Mark's Church, Nowata, Okla.
" 4—Mississippi Dioc. Conv., St. Andrew's Church, Jackson.
New Jersey Dioc. Conv.
Penn. Dioc. Conv., Church of St. Luke and Epiphany, Philadelphia.
" 5—Alabama Dioc. Conv., Grace Church, Anniston.
Tenn. Dioc. Conv., St. Peter's Church, Columbia.
Washington Dioc. Conv., Cathedral Chap., Mt. St. Alban.
" 5-6—Springfield Dioc. Conv., St. Paul's Church, Springfield.
" 9—Spokane Dist. Conv., All Saints' Cathedral, Spokane, Wash.
" 11—Harrisburg Dioc. Conv., Harrisburg, Pa.
South Carolina Dioc. Conv., St. John's Church, Florence.
Porto Rico Dist. Conv., Church of St. John the Baptist, San Juan.
Western Nebraska Dist., Conv., St. Stephen's Church, Grand Island.
" 12—Arkansas Dioc. Conv., Trinity Cathedral, Little Rock.
Delaware Dioc. Conv., Christ Church, Dover.
Texas Dioc. Conv.
" 13—Dallas Dioc. Conv., St. Matthew's Cathedral, Dallas, Texas.
" 15—East Carolina Dioc. Conv., Christ Church, New Bern, N. C.
" 16—Nebraska Dioc. Conv., Holy Trinity, Lincoln.
North Texas Dist. Conv., St. Luke's, Stamford.
" 17—Iowa Dioc. Conv., Des Moines.
" 18—Bethlehem Dioc. Conv., Carbondale, Pa.
Long Island Dioc. Conv. Cathedral, Garden City.
North Carolina Dioc. Conv., Holy Trinity, Greensboro.
Ohio Dioc. Conv., Trinity Cathedral, Cleveland.
Olympia Dioc. Conv., Epiphany, Seattle.
Rhode Island Dioc. Conv., Epiphany, Providence.
Sacramento Dioc. Conv., Sacramento.
Salina Dist. Conv., Christ Church Cathedral, Salina, Kan.
Western New York Dioc. Conv.

MISSIONARIES AVAILABLE FOR APPOINTMENT

ALASKA

Rev. C. E. Betticher, Jr.
Rev. J. W. Chapman.
Miss O. D. Clark.

CHINA

Rev. Arthur M. Sherman.

HANKOW

Miss S. N. Higgins.
Deaconess E. L. Ridgely.

SHANGHAI

Dr. W. H. Jefferys.
Rev. C. F. McRae.

CUBA

Rt. Rev. H. R. Hulse, D.D.

JAPAN

KYOTO

Rev. Isaac Dooman.

LIBERIA

Miss S. E. Conway.

WORK AMONG INDIANS

Mrs. Baird Sumner Cooper of Wyoming. Address: The Covington, West Philadelphia.

[Unless otherwise indicated, appointments with all the foregoing missionary speakers should be made through Mr. John W. Wood, 281 Fourth avenue, New York City.]

Personal Mention

The Rev. Hiram Rockwell Bennett has entered on his duties as rector of Grace Church (Greenville), Jersey City, N. J. His address is 97 Lembeck avenue.

The Rev. Wyatt Brown of Asheville, N. C., has been invited by the authorities of the University of Alabama to preach the baccalaureate sermon on May 30th.

The Rev. Frederick Edwards has resigned his position as select preacher at Grace Church and vicar of Grace Chapel, New York City, the resignation to take effect October 1st.

Mr. Edward Jourdan Herbst, formerly organist at the American Church in Dresden, has recently become organist and choirmaster at Trinity Church, Hewlett.

The Rev. Jesse Higgins, rector of St. George's Church, Utica, New York, should hereafter be addressed at 4 Henry street.

The Rev. Harry Idle, who has been assisting the Rev. Robert Roy Converse, D.D., LL.D., rector of St. Luke's, Rochester, N. Y., has accepted the unanimous call to become curate of the same parish.

The Rev. Malcolm S. Johnston has tendered his resignation as rector of Christ Church, Corning, N. Y., owing to ill-health, and will take a year's complete rest.

The Rev. Oscar Fitzland Moore of St. George's, Lee, Mass., is passing six weeks with his family in Florida, where his daughter is recovering from a serious illness. During his absence the Rev. Harry O. Nash of Southern Pines, N. C., has charge of St. George's.

The Rev. W. M. Partridge has taken temporary charge of old St. John's Church, Portsmouth, N. H., but his home address is still 90 Winthrop avenue, Wollaston, Mass.

The Rev. Harry Ernest Robbins has entered upon his new duties as rector of Trinity Church, Canaseraga, N. Y.

The Rev. Robert Scott has changed his address from DeLand, Fla., to Williamstown, Mass.

The Rev. Albert W. Stanley may be addressed at 35 Oakdale Road, Atlanta, Ga.

CAUTION

Lowry.—Caution is suggested in connection with a young man named Willard D. Lowry and also using other names, who is familiar with Chattanooga, Tenn., and has used the name of the Rev. Wm. C. Robertson as reference. He has operated in various places, especially in the East. Information may be obtained from Rev. Wm. C. Robertson, Chattanooga, Tenn.

BORN

Hills.—At Grace Church rectory, Cincinnati, to the Rev. and Mrs. George Heathcote Hills, a daughter.

ORDINATIONS

DEACONS

Alaska.—On March 12th, St. Matthew's Church, Fairbanks, Mr. Guy H. Madara, who has served for three years as lay missionary in the Tanana Valley, was ordained to the diaconate by Bishop Rowe. The candidate was presented by the Rev. H. H. Lumpkin, rector of St. Matthew's, Fairbanks.

Pennsylvania.—April 14, 1915, the Bishop of Pennsylvania, acting for and at the request of the Bishop of Missouri, ordained Mr. Karl Ludwig Tiedemann, M.A., to the diaconate at St. Clement's Church, Philadelphia. Morning Prayer and the Litany were read by the Rev. Charles C. Quin, senior curate of the parish. The Rev. Charles S. Hutchinson, D.D., rector of the parish, preached the sermon and presented the candidate. Mr. Tiedemann is to graduate from the General Theological Seminary in June.

Rhode Island.—April 6, 1915, Easter Tuesday, the Bishop of Rhode Island ordained Mr. William Lester Phillips, B.A., to the diaconate at St. Stephen's Church, Providence. The sermon was preached by the Rev. Roger B. T. Anderson, O.H.C. The Litany was sung by the Rev. Herbert C. Dana, and the Rev. Richard H. Woffenden read the Epistle. The candidate was presented by the Rev. George M. Fiske, D.D., rector of the parish. Mr. Phillips is a member of the senior class of the General Theological Seminary.

PRIESTS

New York.—The Rev. Stanley M. Cleveland and the Rev. Frank Gavin were ordained to the priesthood by Bishop Vincent of Southern Ohio on Wednesday, April 7th, in the Church of Zion and St. Timothy, West Fifty-seventh street, New York City. Mr. Cleveland is a curate of the parish, and Mr. Gavin is a student at the General Theological Seminary. (Both men were candidates in the diocese of Southern Ohio.) The sermon was preached by the Rev. Dr. Henry Lubeck, rector of the parish.

DIED

Lee.—Entered into life eternal, after two years of patient suffering, on the First Sunday after Easter, April 11, 1915, at 10 P. M., Georgeanna Elizabeth Lee. She leaves one daughter.

Wilson.—Entered into rest, on Monday, March 29, 1915, Helen E., wife of James P. Wilson, Esq., of Atlantic City (for twenty years senior warden of the Church of the Ascension), and daughter of the late Dr. Sylvester Birdsell of Camden, N. J. Funeral services at St. John's Church and at Evergreen Cemetery, Camden.

RETREAT

Elizabeth, N. J.—There will be a quiet day for women, under the auspices of the Woman's Auxiliary of Christ Church, on Rogation Tuesday, May 11, 1915. Conductor, the Rev. Father Huntington, O.H.C. Those wishing to attend will please address Miss Caroline S. Simpson, 64 Parker Road, Elizabeth, N. J.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, $1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

WANTED

POSITIONS OFFERED—CLERICAL

IMMEDIATELY: Catholic priest for temporary charge, Eastern city parish; live in clergy house. Address Bristol, care Living Church, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

PRIEST, conservative Catholic, ten years experience, extempore preacher, exceptional reader, indefatigable worker, compelled to relinquish sectarian college chair because of religious prejudice, seeks parish, where he can use his gifts. Married. Ph.D. Europe. Two divinity degrees. Address P. H. D., care Living Church, Milwaukee, Wis.

CLERGYMAN, fourteen years' experience, now chaplain and instructor of boys, desires curacy or mission. Extempore preacher, knowledge of institutional Church work. Successful dealing with men and boys. Musical. Good references. Address B. C. D., care E. S. Gorham, 11 West Forty-fifth street, New York.

PAROCHIAL MISSION WORK or assistantship in or near New York City or Brooklyn. Well experienced in mission work. Address Catholic Churchman, care Living Church, Milwaukee, Wis.

RECTOR of Southern parish would act as *locum tenens* in Eastern parish during September. Good Churchmanship. Address Southern, care Living Church, Milwaukee, Wis.

COUNTRY PARISH PRIEST would undertake weekday duty in Catholic city parish for June, July, or August. Vacation, care Living Church, Milwaukee, Wis.

POSITIONS OFFERED MISCELLANEOUS

ST. THOMAS' CHURCH, Toronto, Canada, desires an Organist. Must be a first-rate executant, able to train a large choir, and a good Churchman. Choral Eucharist every Sunday. Type of music: Services of Martin, Healy Willan, Harwood, Stainer, Villiers Stanford, etc. Address The Rector, 381 Huron street, Toronto, Ont., Canada.

RECTOR.—Mid-Western parish desires services in September of unmarried student or candidate for orders; must be capable, trained, choirmaster-organist. Salary and practical training for ministry. Would appreciate nominations from the clergy. Address "Opportunity," care Living Church, Milwaukee, Wis.

WANTED, a reliable and refined middle aged woman to assist in light house work and the care of a home. Small compensation, but good home in a Chicago, Illinois, suburb. References required and given. Address E, care Living Church, 19 So. LaSalle street, Chicago, Ill.

REFINED CHURCHWOMAN is wanted to assist in the care of a small orphanage. Address SISTER GERALDINE, 107 E. Lawrence avenue, Springfield, Illinois.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST AND CHOIRMASTER, English Cathedral choir training, is open to an engagement. Expert trainer of the boy voice and ensemble singing. Full choral service if desired. organ recitals, cantatas. Excellent references and testimonials. Address DOCTOR OF MUSIC, care LIVING CHURCH, Milwaukee, Wis.

IMMEDIATE POSITION WANTED as organist and choirmaster, by thoroughly experienced Church musician. Accomplished player. Fine trainer and director. Churchman. Highly recommended. Address "GRADUATE," care LIVING CHURCH, Milwaukee, Wis.

EDUCATED, efficient man, desires position as companion—nurse to epileptic or invalid gentleman. Experienced traveler. Long, practical experience in six states. Cheerful disposition. Excellent references. Address H. W. WILKINS, Dixondale, Va.

YOUNG MAN wants friend to assist in education in medicine. Unavoidable circumstances have defeated long cherished plans and preparation. Best of references regarding character and application. Address LUKE, care LIVING CHURCH, Milwaukee, Wis.

CHURCHMAN desires position as superintendent or assistant in boys' home or school, with opportunity to study for orders. Good disciplinarian. Earnest worker. Address E. L., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIR DIRECTOR desires change. Experienced in training boys, and mixed choirs. Communicant; best of references. Address E. U., care LIVING CHURCH, Milwaukee, Wis.

YOUNG LADY, university graduate, experienced in teaching, desires position as tutor during summer. Address A. B., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, excellent references, desires change. Communicant, English trained. Address A8, LIVING CHURCH, Milwaukee.

DEACONESS of experience will be free May 1st. Would like parish work in or near New York. Address L. M., care LIVING CHURCH, Milwaukee.

PARISH AND CHURCH

AUSTIN ORGANS.—One writing a friend for organ information was recommended to the Austin firm. He thereupon wrote many letters of inquiry to Austin organ users, and wrote back to the one who had recommended: "There was one thing to be noticed about all the letters we received from churches where Austin organs have been installed—that everyone was enthusiastic about the Austin organ." AUSTIN ORGAN CO., Hartford, Conn.

FOR SUNDAY SCHOOL.—Eighty-three Hymns with music from the Church Hymnal, approved by the Synod of the Mid-West. Ten cents a copy, $1 a dozen, postpaid. $5 a hundred, express not paid. THE PARISH PRESS, Fort Wayne, Ind.

ALTAR and Processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

ECCLESIASTICAL EMBROIDERIES. Address COMMUNITY ST. JOHN BAPTIST, Ralston, New Jersey. Appointments: Tuesdays only—at City office, Holy Cross House, 300 East Fourth street, New York City.

POST CARDS of Cathedrals, Churches, Abbeys, and Missions in the United States and foreign countries. Send for catalogue. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

TWO-MANUAL PIPE ORGAN for sale; modern desk, New York make. Price very reasonable. REV. C. H. BEERS, Washington, Conn.

FINE PIPE ORGAN for sale at a sacrifice. Particulars furnished on application. PITTS PIPE ORGAN CO., Omaha, Neb.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

HOLY NAME CONVENT, 419 Clinton street, Brooklyn, New York, Altar Bread, Priest's Hosts, 1c each. People's: Stamped, 20c per 100; Plain, 15c per 100.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

CLERICAL TAILORING. — Frock Suits from $17.25. Lounge Suits from $16. Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a Specialty. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists, Patterns, Self-measurement Forms free. MOWBRAYS, Margaret street, London W. (and at Oxford), England.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent Boarding House for working girls, under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium. Roof Garden. Terms $3.00 per week, including meals. Apply to the SISTER IN CHARGE.

BOARDING—NEW JERSEY

SOUTHLAND.—Large private cottage centrally located. Fine porch. All outside rooms. Table unique. Managed by southern Churchwoman. Address, 23 So. South Carolina avenue, Atlantic City, N. J.

BOARDING—PENNSYLVANIA

REFINED physician's family, communicants, will give expert care and board to one or more children, tutoring if desired. Delicate children can have special attention. Highest references furnished. Seashore residence after May. 1239 South Broad street, Philadelphia, Pa.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

SUMMER BOARD

NASHOTAH MISSION, situated in the heart of the Oconomowoc Lake region in southern Wisconsin, can take a limited number of summer guests, preference being given to families making an extended stay. Additional rooms for guests are ready this year in the remodelled Shelton Hall. Open June 15th to September 15th. Address SECRETARY, Nashotah House, Nashotah, Wis.

STOCKS FOR SALE

FOR SALE at par a few $100 shares of preferred cumulative stock in one of the largest, newest, and best patronized hotels in New York. "Safe as a government bond." Pays six per cent., subject to retirement at 105 after five years. For particulars address "SAFETY FIRST," care LIVING CHURCH, Milwaukee, Wis.

WANTED—MISCELLANEOUS

MISSIONARY PRIEST, receiving no salary, needs communion case for the sick, and four stoles of the different colors. VICAR, All Saints', 292 Henry street, New York.

SAN FRANCISCO EXPOSITION

ROOMS within two blocks of grounds, $1 a day and upward. Municipal cars from Ferry Building. Refer to Rev. C. N. Lathrop. MRS. A. M. DODD, 1521 Greenwich street, San Francisco.

VACATION TRIP FOR BOYS

WILL TAKE a small, select party of boys to my camp in the Adirondacks for the summer. Best of care in fine region, competent guide in residence during season. All the lore of the woods. Address REV. A. L. BYRON-CURTISS, 316 East Eighty-eighth street, New York.

BOOKS

WE BUY AND SELL Theological Libraries and collections of good books. Correspondence solicited. SCHULTE'S BOOK STORE, 132 East Twenty-third street, New York.

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

Address, 281 Fourth avenue, New York City.

The Spirit of Missions $1.00 a year.

NOTICES

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

APPEALS

GENERAL CLERGY RELIEF FUND

WHILE we are in the process of establishing a scientific and comprehensive pension system which is to absorb all other agencies, the old General Clergy Relief Fund must be supported in caring for over 600 beneficiaries who are looking to it quarterly and annually for definite sums of money which have been pledged to them. This definite sum amounts to $120,000 a year and must be secured until the Church decides upon the new plan, and it in turn takes over the General Clergy Relief Fund obligations.

Let no parishes or individuals therefore cease in their generosity lest there be a painful period between the old and the new.

Hundreds of old and disabled clergy, widows, and orphans would not be able to exist without the loving and definite help of the General Clergy Relief Fund.

GENERAL CLERGY RELIEF FUND,
ALFRED J. P. MCCLURE, *Treasurer*,
Church House, Philadelphia, Pa.

FREE LENDING LIBRARY

The Sisters of the Holy Nativity appeal to all Churchmen who are interested in the education of the Church in the Faith. They have a free library of Church books, selected mostly by Dr. Fiske of Providence and the late Bishop Grafton. The books are sent by mail all over the country, from Hawaii to Canada. The circulation has been over a thousand annually for the last few years. They receive the most grateful letters from priests and others who have used them. They have courses of study on the Bible, Prayer Book, Doctrine, and Church History, prepared by priests. This work is in urgent need of money, and the Sisters appeal for help to those who would forward the Lord's Kingdom by providing the poorer clergy and the devout laity with Church reading.

Address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis., for further information.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 South La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

New York:
E. S. Gorham, 9 and 11 West 45th St. (New York office of The Living Church.)
Sunday School Commission, 73 Fifth avenue (agency for book publications of the Young Churchman Co.).
R. W. Crothers, 122 East 19th St.
M. J. Whaley, 430 Fifth Ave.
Brentano's, Fifth Ave., above Madison Sq.
Church Literature Press, 2 Bible House.

Brooklyn:
Church of the Ascension.

Boston:
Old Corner Bookstore, 27 Bromfield St.
A. C. Lane, 57 and 59 Charles St.
Smith & McCance, 38 Bromfield St.

Somerville, Mass.:
Fred I. Farwell, 87 Hudson St.

Providence, R. I.:
T. J. Hayden, 82 Weybosset St.

Philadelphia:
Geo. W. Jacobs & Co., 1628 Chestnut St.
John Wanamaker.
Broad Street Railway Station.
Strawbridge & Clothier.
M. M. Getz, 1405 Columbus Ave.
A. J. Neier, Chelton Ave. and Chew St.

Washington:
Wm. Ballantyne & Sons, 1409 F St., N. W.
Woodward & Lothrop.

Baltimore:
Lycett, 317 North Charles St.

Staunton, Va.:
Beverly Book Co.

Rochester:
Scranton, Wetmore & Co.

Troy, N. Y.:
A. M. Allen.
H. W. Boudey.

Buffalo, N. Y.:
R. J. Seidenborg, Ellicott Square Bldg.
Otto Ulbrich, 386 Main St.

Chicago:
Living Church branch office, 19 S. La Salle St.
The Cathedral, 117 Peoria St.
Church of the Redeemer, Washington Ave. and 56th St.
A. C. McClurg & Co., 222 S. Wabash Ave.
Morris Co., 104 S. Wabash Ave.
A. Carroll, S. E. cor. Chestnut and State Sts.

Milwaukee:
The Young Churchman Co., 484 Milwaukee St.

St. Louis:
Lehman Art Co., 3526 Franklin Ave.

Louisville:
Grace Church.

London, England:
A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[*All books noted in this column may be obtained of the Young Churchman Co., Milwaukee, Wis.*]

A. R. MOWBRAY & CO. London, Eng. **THE YOUNG CHURCHMAN CO.**, Milwaukee, American Agents.

Monuments and Memorials. By the Rev. E. Hermitage Day, D.D., F.S.A. With Forty-one Illustrations. The Arts of the Church Series, Edited by Rev. Percy Dearmer, D.D. Price 60 cents net.

OPEN COURT PUBLISHING CO. 122 South Michigan Ave., Chicago, Ill.

K'ung Fu Tze. A Dramatic Poem. By Paul Carus. Price 50 cents net.

E. P. DUTTON & CO. New York.

The Archbishop's Test. By E. M. Green. Price $1.00 net.

LONGMANS, GREEN, & CO. New York.

Prisoners of Hope and Other Sermons. By the Rt. Rev. Charles H. Brent, Bishop of the Philippine Islands. Price $1.50 net.

The Sacramental Principle. By Paul B. Bull, M.A., Priest of the Community of the Resurrection, Mirfield. Price $1.25 net.

VIR PUBLISHING CO. Philadelphia, Pa.

Marvels of our Bodily Dwelling. By Mrs. Mary Wood-Allen, M.D. Introduction by Sylvanus Stall, D.D. Price $1.20 net.

G. P. PUTNAM'S SONS. New York.

The Jester. By Leslie Moore, author of *The Peacock Feather*, etc. Price $1.35 net.

PAPER COVERED BOOKS

FROM THE AUTHOR.

The Other Brother. By Rev. J. Henning Nelms, D.D., Rector of the Church of the Ascension, Washington, D. C. (Honorary Canon of the National Cathedral of Saint Peter and Saint Paul.)

Tithing and Tithing Reminiscences. By a Layman. 143 North Wabash avenue, Chicago, Ill. Price 20 cents each; in quantities of 25 or more 15 cents each, express prepaid.

BULLETINS

STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS. New York.

Men and Women Wanted for Missionary Service. Suggestions as to Qualifications. Candidate Secretaries of Mission Boards. Student Volunteer Movement Bulletin, January, 1915. Vol. I., No. 1.

The Southern Conference for Education and Industry. General Sessions, Southern Industrial Council, Agricultural Industries, Country Church Conference, Conference of Southern Women, Educational Conferences. Chattanooga, April 27-30, 1915.

PAMPHLETS

FROM THE AUTHOR.

The World Conference for the Consideration of Questions touching Faith and Order. The Object and Method of Conference. Printed for the Commission of the Protestant Episcopal Church. A. D. 1915.

Annual Report 1914, *Altar Guild of the City Mission Society, New York.* Founded 1903.

NATIONAL MUNICIPAL LEAGUE. Philadelphia.

American Municipal Problems and the European War. By Clinton Rogers Woodruff. Reprinted from *Popular Science Monthly*, April, 1915.

HENRY FORD. Detroit, Mich.

The Case Against the Little White Slaver. Volumes 1, 2, and 3.

EDWIN S. GORHAM. New York.

In the Secret Place or Fellowship with God. By the Rev. William B. Allen, M.A., Asheville, N. C.

THE CHURCH AT WORK

DR. FIGGIS' LECTURES

As already announced, the Bross Lectures for 1915 at Lake Forest College, Lake Forest, Ill., will be delivered by the Rev. John Neville Figgis, D.D., Litt.D., of the House of the Resurrection, Mirfield, England, who will give a course of six lectures on "The Will to Freedom, or the Gospel of Nietzsche and the Gospel of Christ." These lectures will be given from May 2nd to May 13th, in the Reid Memorial Chapel, Lake Forest College, according to the following schedule:

First lecture, Sunday, May 2nd, 5 P. M.; second lecture, Tuesday, May 4th, 8 P. M.; third lecture, Thursday, May 6th, 8 P. M.; fourth lecture, Sunday, May 9th, 5 P. M.; fifth lecture, Tuesday, May 11th, 8 P. M.; Sixth lecture, Thursday, May 13th, 8 P. M.

Admission to the lectures is free, and all who are interested are cordially invited to attend. Persons coming from Chicago may leave the Madison street station of the Northwestern Railway at 6:34 P. M., arriving in Lake Forest at 7:33. Returning, a train leaves Lake Forest at 10:27 P. M., arriving in Chicago at 11:15. On Sunday a train leaves Chicago at 4 P. M., arriving in Lake Forest at 4:44. The college chapel is ten minutes' walk southeastward from the railway station in Lake Forest.

The Bross Lectureship is an outgrowth of a fund established in 1879 by the late William Bross of Chicago, Lieutenant-Governor of Illinois in 1866-70. Desiring some memorial of his son, Nathaniel Bross, who died in 1856, Mr. Bross entered into an agreement with the "Trustees of Lake Forest University," whereby there was finally transferred to them the sum of forty thousand dollars, the income of which was to accumulate in perpetuity for successive periods of ten years, the accumulations of one decade to be spent in the following decade, for the purpose of stimulating the best books or treatises "on the connection, relation, and mutual bearing of any practical science, the history of our race, or the facts of any department of knowledge, with and upon the Christian religion."

Dr. Figgis has already given two special courses of addresses in this country, the first being the Noble Lectures at Harvard University in 1911, and the second, Bishop Paddock Lectures at the General Theological Seminary, New York, in 1913.

RECREATION AND REST CAMP FOR ST. LOUIS CATHEDRAL PARISH

Mrs. Howard, a prominent Churchwoman of St. Louis, has given a farm consisting of sixty-two acres to Christ Church Cathedral (Very Rev. Carroll M. Davis, Dean), to be used as a summer recreation and rest camp for the people of the parish. It is situated about twenty miles from St. Louis on the Meramec river convenient to the railroad. As there are no buildings on the land the people will live in tents this summer; but eventually they plan to put up living rooms and dormitories. The Meramec river is dangerous for boating and bathing so that they are planning to build a swimming pool and shallow lake for boating this summer. The executive board of the Church Orphans' Home has decided to erect a cottage on the farm as a summer home for the children under their care.

DEDICATION OF IMMANUEL CHURCH, WILMINGTON

The congregation of Immanuel Church, Wilmington, Del. (Rev. William H. Laird, rector), took possession of its handsome new church on the Sunday after Easter. The service for benediction was conducted by Bishop Kinsman, who also preached and celebrated the Holy Communion. He was assisted by the rector and vicar of the parish, the Rev. Kensey J. Hammond, former rector of the parish, and the Rev. Hubert W. Wells. The services were beautiful and impressive.

The new structure takes the place of the building consecrated by Bishop Lee in 1884, from which the consecration was formally removed by Bishop Kinsman prior to the occupation of the new church. In the old church Mr. Hammond ministered for twenty-five years, successfully and faithfully laying the foundations of this now large and substantial work. It was a great joy to the congregation to have him present for a share in this happy event.

The building is constructed of stone from the quarries near Chestnut Hill, Philadelphia,

trimmed with buff Bedford stone, the interior walls showing the natural stone finish. The style of architecture is early English, beautiful and correct in detail and proportions. The window traceries are of Bedford fumed oak, the panelling and ceiling of brown fumed oak. The aisles and chancel are laid in Welsh tile wrought with tasteful designs in mercerized tile. A system of concealed lighting has been employed. The north transept forms a chapel for small services, though part of the main auditorium. The church is one of the most beautiful in Wilmington. The architect was Mr. Frederick M. Mann of Minneapolis, Minn., the supervising architect, Mr. Walter Stewart Brown of Wilmington.

OPENING OF TRINITY CHURCH, SYRACUSE

THE NEW TRINITY CHURCH at Syracuse, N. Y ,the exterior of which is pictured below, is a beautiful Gothic structure of Plymouth

TRINITY CHURCH, SYRACUSE, N. Y.

seam-faced granite. The clerestory windows are supported within by heavy arches, and a lofty chancel contributes its part in presenting a strong and attractive type of consistent Church architecture. As reported last week, Bishop Olmsted opened the church at a service held on Thursday, March 25th.

NEWARK MAY ELECT A SUFFRAGAN BISHOP

THE ELECTION of a Suffragan Bishop will be brought before the forthcoming convention of the diocese of Newark in Trinity Church, Newark, N. J., on May 18th. With the approval of the committee on calendar of business and the consent of the convention, this special item of business will be taken up before noon of the day named. Bishop Lines has suggested the use of a special prayer in all the churches of the diocese.

A NEWS-LETTER FROM JERUSALEM

THE AMERICAN SECRETARY has received a letter from the General Secretary of the Jerusalem and the East Mission dated March 26, 1915, in which he says in part:

"Our last news from Jerusalem got through by hand, dated January 23rd, when the writer, one of our native staff, was living unmolested in the clergy house. The rest of the college buildings were locked and sealed with the official seal of the U. S. A. consul-general. Our library, therefore, and all the church and college furniture are safe. Before Bishop Blyth left Jerusalem he placed the altar plate, the processional cross (a most valuable one about five hundred years old), and the pastoral staff in charge of the bank. When the Turkish authorities took over the bank they found these in cases, which, without opening, they handed over to your consul-general for safe custody. This certainly was a tribute of esteem to the late Bishop. We are hoping if Turkey asks for peace, as she may do if the fleets reach Constantinople, that we may reopen work in Palestine before the war with Germany is over—so we are trying every possible way of raising funds for making good the loss of the hospital's furniture and of the drugs and surgical instruments. The boys' school and St. Mary's House, being occupied by the Turks, will also require interior repairs."

The remittances received from churches and individuals in America since Easter have already reached over $10,000.

CHURCH PERIODICAL CLUB LIBRARIANS IN CONFERENCE

A CONFERENCE for Connecticut Church Periodical Club librarians was held at Middletown on April 13th. The morning session was devoted to a discussion of new and more efficient methods of conducting the work which has so increased as to demand a more precise and detailed management. At the afternoon session Miss Mary E. Thomas, executive secretary, made an exceedingly interesting and appealing address setting forth the urgent and ever-growing needs that the club is trying to meet and the unlimited opportunities for future development and helpfulness which must ultimately be realized. The Rev. Charles P. Deems of the Seaman's Church Institute, New York, spoke of the C. P. C. as an important factor in the work among sailors, portraying the romance and poetry of the life before the mast with rare charm and gracefulness. The conference was brought to a close by a few helpful words from the Rev. Anthon T. Gesner of Berkeley Divinity School, to whom the club is much indebted for his continued enthusiasm and support.

MEMORIALS TO BISHOP SCARBOROUGH

TWO MEMORIALS have lately been placed in memory of the late Bishop Scarborough of New Jersey. In St. Uriel's, Sea Girt (Rev. W. A. A. Gardner, rector), a window has been set in position in the sacristy, which bears the following inscription:

To the glory of God and in loving memory of
The Rt. Rev. JOHN SCARBOROUGH, D.D., LL.D.
Bishop of this diocese
who entered into rest on March 14, 1914.
This window and tablet were donated by
the friends of the late Bishop who were
baptized, confirmed, and married in St.
Uriel's.

Among a number of improvements made at St. Mary's-by-the-Sea, Point Pleasant (Rev. J. T. Matthews, rector), is a porch in memory of the late Bishop. This porch is in excellent taste, and adds to the dignity of the church's appearance.

COADJUTOR TO BE ELECTED IN IOWA

IOWA WILL probably elect a Coadjutor Bishop at the coming convention which will be held in Des Moines on May 17th and 18th. For some time past this subject has been agitated and has now been brought to a head by the issuance of the two following letters by the Bishop of the diocese. They explain themselves. These letters have been mailed to the rectors, wardens, and vestrymen of the various parishes.

"In accordance with the provisions of Article 11, Sections 2 and 3 of the Constitution of the diocese of Iowa, I hereby give notice that at the annual convention of the diocese of Iowa on Monday and Tuesday, May 17 and 18, 1915, I will ask the convention to elect a Coadjutor Bishop for the diocese of Iowa.

"In case such a request is granted, the convention will proceed under the Constitution to an election of a Coadjutor Bishop.

"Faithfully yours,

"THEODORE N. MORRISON,

"April 10, 1915. *"Bishop of Iowa."*

"TO THE REVEREND CLERGY AND FAITHFUL LAITY OF THE DIOCESE OF IOWA:

"Three years ago, at the sixtieth convention of the diocese of Iowa, we elected Harry S. Longley, D.D., to be the Suffragan Bishop of Iowa. We are satisfied that we made no mistake in electing a Suffragan Bishop rather than dividing the diocese, or at that time electing a Coadjutor. Bishop Longley agrees with me that the diocese of Iowa ought not to be divided. The Church in Iowa is not strong enough for two vigorous dioceses. Even if the Bishop of Iowa were a young man, the effective administration of the diocese would require a Suffragan Bishop. It is not, therefore, because the Suffragan idea has not worked well that I am sending out the enclosed notice.

"I am asking for a Coadjutor because I know that the diocese has been more than satisfied with the work of Bishop Longley and already recognizes his ability as an administrator; and, having found out his worth as a man and as a Bishop, wants to settle him beyond all question in the diocese of Iowa.

"The fear has been expressed that Iowa might lost Bishop Longley, and I have received a statement, signed by nearly all of the clergy, informing me that whenever I am ready to ask that Bishop Longley be elected Coadjutor of the diocese of Iowa the clergy who signed the paper are ready to vote for him.

"Many of the laity have also expressed themselves to me as desiring that Bishop Longley be made Coadjutor, and suggested that the matter be settled at this time.

"As you may imagine, I am more than willing to have Bishop Longley elected Coadjutor. I realize that while my general health is much improved, I would be unequal to the demands which the constant travel and other work would make on my strength were I working alone as Bishop of Iowa. I have not only perfect confidence in Bishop Longley; I have grown to have a personal affection for him. Our relations have ever been that of co-workers and brothers in the Lord. I find

myself of the same mind as the clergy and laity who have asked me to see that Bishop Longley be made, if God be willing, my successor as the Bishop of Iowa.

"Bishop Longley's election as Coadjutor will not materially change his work. I purpose to give him jurisdiction over all parishes and missions receiving aid from the Board of Missions, and in general make him responsible for all missionary work.

"The visitations will be made as heretofore, and my personal relations to all the clergy and laity will be what they have always been. "Faithfully yours,

"Theodore N. Morrison."

ADJOURNED MEETING OF PRIMARY SYNOD

The Bishop of California, acting as president of the late missionary council of the Eighth Department, has issued the following summons, which is dated March 31st:

"Pursuant to the vote of adjournment of the attempted meeting of the Primary Synod of the Province numbered Eight in Canon 50, Section 1 of the General Canons, called to meet in Seattle in October, 1914, there not being then a quorum present, the undersigned, acting as former president of the late Eighth Department and under the provision of said vote of adjournment, hereby summons the said adjourned Primary Synod to meet in the City of Oakland in the diocese of California on Thursday, August the nineteenth, 1915, the opening service to be held in St. Paul's Church, in said city of Oakland, at 10:30 A. M.

"The designation of the place for this adjourned meeting is made after consultation with and the approval of the Bishop of Olympia and the committee who had made full and generous preparation for the meeting in Seattle which then existing war conditions seemed to render impracticable. The dates assigned, which come the week before the large convention of the Brotherhood of St. Andrew in Los Angeles, it is hoped may help a wide and representative attendance at both meetings from the Pacific coast."

MEMORIALS AND GIFTS

By the will of Mrs. Constance Coffield, who died on March 28th, the vestry of the Memorial Church, Baltimore, is bequeathed the sum of $3,000.

Six beautiful silver alms basons, the thank-offering of Mr. and Mrs. Thomas Fox Brown, were presented to Christ Church, Rochester, N. Y., on Easter Day and were used at all the services on that day.

Among the Eastertide memorials is a very handsome leather bound lectern Bible presented to the Church of the Advent, Louisville, Ky., by Mrs. William W. Locke, in memory of her mother, Mrs. Ellen Winter.

At the 7:30 service, in the Church of the Holy Cross, North Plainfield, N. J., the Rev. C. H. Kues, rector, blessed a beautiful altar cross in memory of Bertha, the departed wife of Dr. W. L. Saunders, and a chalice, flagon, and paten, in memory of Elizabeth, the deceased wife of J. B. Betts.

A chapel has been built in Clinton, N. J., at the Woman's Reformatory, the gift of Mrs. T. A. Alexander. The Rev. Thomas A. Conover of Bernardsville has been appointed supervising chaplain of the institution. This reformatory has been opened over a year and is doing a much needed work. The superintendent is a Churchwoman.

St. Luke's Church, Woodland, Calif. (Rev. Philip G. Snow, rector), received the following gifts for Easter: White chalice burse and veil, pulpit hangings, stole, of rich brocade silk, all handsomely embroidered, white corded silk book-markers for the lectern from the Daughters of the King, and a pair of cruets from Mrs. T. R. Lowe.

At the time of the Bishop's visitation at the Church of the Transfiguration, West Arlington, Baltimore county, Md., on the evening of March 31st, a solid silver alms basin was presented to the church by James McDonnell Price, Jr., in memory of his grandparents, Winfield S. and Elizabeth McDonnell Price.

The Church of the Holy Communion, Charleston, S. C., has been presented with a memorial to its late senior warden, Mr. Francis Amelius Mitchell, by his grandson. Seventy-one tungsten lamps, concealed from the eyes of the congregation, have been placed around the arch of the chancel, flooding the great marble altar with a brilliant light.

As part of a legacy from the late Mrs. Ruth Sevier Collins, in memory of her only child, Minnie Key Wilder, Christ Church Cathedral, Louisville, has recently received three handsome oil paintings to be hung in the Cathedral house. One is a fine copy of Raphael's "Madonna of the Chair," one a portrait of the youthful St. John Baptist, while the third pictures the young girl in whose memory the paintings are given.

Christ Church, Reading, Pa. (Rev. Frederick Alexander MacMillen, rector), will receive the income from $4,000, to be known as "The Julia M. Behne Memorial Fund," and held in trust by the Pennsylvania Trust Company, under the will of Mrs. Julia M. Behne, who entered into rest on Saturday, April 10th, at the Hotel Brighter, Reading. The Free Church of St. Barnabas, Reading (Rev. James McClintock, rector), receives $1,000 by Mrs. Behne's will, and about nine other bequests to local institutions brings the charitable bequests to an aggregate of $9,200, out of an estate valued at $50,000.

During the past year the equipment of the interior of the Church of the Holy Cross, Tryon, N. C. (Rev. H. Norwood Bowne, rector), has been substantially improved. The chancel has been entirely rebuilt, the altar raised, and the chancel rail completed. Electric lights have been installed, and, at Christmas, a beautiful brass and oak pulpit, gift from one of the winter visitors, was blessed. During Easter week another friend gave a memorial pipe organ, and still another family gave a substantial check, to be used for the building of an apse. The plans are now under way to make these last improvements.

Beautiful memorials and gifts, mostly for the altar and sanctuary, have recently been presented to Christ Church, Williamsport, Pa. Among them are eucharistic candlesticks and seven branch vesper lights, in memory of Emily White, by her surviving children; a set of eucharistic vestments in memory of William A. F. Zahn, by his family; a lectern Bible, the marginal readings edition, in memory of the late Rev. Dr. Francis Tuck, Ph.D., a former curate of the parish, by his wife and surviving children; a Prayer Book, for use in the rector's stall, companion piece to the lectern Bible, in memory of Ethel Marguerite Miller, by her mother and brother. These and a number of other memorials and gifts were blessed on Easter Even by the rector, the Rev. Charles Noyes Tyndell, and first used at the services on Easter Day.

On Easter Day, April 5th, the vestry of St. John's Church, Pittsburgh, unveiled a bronze memorial tablet, made by the James Matthews Company of Pittsburgh, in loving memory of the late rector, the Rev. Thomas Jefferson Danner. The former rectory of the parish has lately been remodeled into a parish house by means of funds provided by the family of the Rev. Mr. Danner, and the tablet was erected on the wall of the centre hall on the first floor. The inscription on the tablet is as follows:

This Parish House is Dedicated
By the Vestry of St. John's Church
In Loving Memory of
Thomas Jefferson Danner
Rector 1892-1910
Rector Emeritus 1911
Rector 1912-1913.
The Rest of the Just is Blessed.

BETHLEHEM

Ethelbert Talbot, D.D., LL.D., Bishop

Society for Sacred Study—Lenten Offerings—An Anniversary

The Pottsville branch of the Central Society for Sacred Study met at Calvary rectory, Tamaqua, as the guests of the Rev. Wallace Martin, on Wednesday, April 14, 1915. Among the papers read were the following: "Leo the Great," by the Rev. O. P. Steckel of the Church of Faith, Mahoney City; "Athanasius," by the Rev. Walter Coe Roberts, rector of St. Mark's Church, Mauch Chunk; "St. Bernard of Clairvaux," by the Rev. Howard W. Diller, rector of Trinity Church, Pottsville; "The Venerable Bede," by the Ven. A. A. Bresee, Archdeacon of Reading and vicar of All Saints' chapel, Lehighton; "St. Ambrose," by the Rev. James B. May of Trinity Church, Lansford; "St. Thomas Aquinas," by the Rev. John Porter Briggs, rector of All Saints' Church, Shenandoah, and "Erasmus," by the Rev. Gomer B. Matthews of the Church of the Holy Apostles, St. Clair. Bishop Talbot was present, and after dinner at the rectory the clergy participated in the service at Calvary Church, the Bishop administering Confirmation.

The annual presentation of the Lenten offerings of the Sunday schools will take place at St. Mark's Church, Mauch Chunk (Rev. Walter Coe Roberts, rector), on Saturday, April 24th, at 2 P. M. The special preacher will be the Rev. Malcolm A. Shipley, Jr., of Hoboken, formerly rector of St. Peter's Church, Hazleton. A large increase over last year's offering is anticipated.

In order that the twenty-fifth anniversary of the Free Church of St. Barnabas, Reading, might be fittingly observed, the Rev. James McClintock, rector, conceived the idea of raising $1,000. The proposition seemed impossible to the vestry, but the rector appointed a small committee to make a canvass, and a fund of $1,300 was contributed. All the debts of the parish were paid off, including some of two years' standing. Two notes aggregating $600 were paid, and they were burned at an Old Home Night celebration on Wednesday, April 7th, leaving the parish entirely free from debt. That liberality and spirituality are closely associated would seem to have been indicated by the splendid attendance at all the services at St. Barnabas' on Easter Day, the congregations being the largest the rector had ever seen in the edifice.

The thirty-third annual meeting of the Bethlehem branch of the Woman's Auxiliary will be held at Trinity Church, Easton (Rev. Archibald H. Bradshaw, rector), on Tuesday and Wednesday, May 4th and 5th. The quiet hour will be conducted by the Rev. A. H. Bradshaw, and addresses will be made by Deaconess Ridgely and Bishop Talbot.

CENTRAL NEW YORK

Chas. T. Olmsted, D.D., LL.D., D.C.L., Bishop

Every-Member Canvass—Clericus—Sunday School Convention

An every-member canvass has been recently conducted by the men of Trinity Church, Fayetteville (Rev. A. E. Dunham, rector), with gratifying results. Many of the regular members increased their subscriptions, and there were seventeen new subscriptions for parish expenses and eleven new pledges

for the missionary apportionment. The Easter offering was $370, and steps are being taken towards securing a parish house.

AT THE April meeting of the Syracuse clericus the Bishop read an interesting and suggestive paper on *The Influence of the English Church*, particularly the influence exerted by that Church in colonial days in our own land and during the period immediately following the Revolution.

THE ANNUAL Sunday school convention will be held in Utica, May 24th. The committee on arrangements, headed by the Rev. F. C. Smith as chairman, is preparing an interesting and helpful programme. Among the speakers will be the Rev. Charles H. Boynton, Ph.D., of the General Theological Seminary.

THE ANNUAL banquet of the men's club of the Church of the Good Shepherd, Oriskany Falls, was held in the parish house on Wednesday evening, April 14th. Seventy members were present, and Mr. Newell Hamlin presided during the addresses and musical programme that followed.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop

Bishop Tuttle Addresses Hartford Archdeaconry—Student Conference

THE SPECIAL feature of the Easter meeting of the Hartford archdeaconry in St. Thomas' Church, Hartford, on Tuesday, April 13th, was the presence and address of the Bishop of Montana. Bishop Brewer, discussing the apportionment, said that some people urged that we ought not to have any system of giving to missions, but that all giving should be voluntary; yet the very reason why we must have a system is because two-thirds of the people give nothing and we must have the system to reach them. In concluding his address, he said that there were six reasons for the apportionment system: (1) It is a commonsense business plan of securing money for missions. (2) It has accomplished results. In fourteen years our offerings have been multiplied two and one-half times. (3) We should be loyal to the government of the Church which we have personally a share in creating. (4) The needs of the work are the needs of the Church. (5) It is the best answer to the question, Can it be done?—laying special emphasis on the every-member canvass. (6) It makes it as much the duty of the weakest mission as of the strongest to try and do its share in fulfilling the mission of the Church.

THE SECOND annual conference of college and seminary students was held at Middletown, Friday and Saturday, April 16th and 17th. The sessions of the conference were held at Berkeley Divinity School and the parish house of Holy Trinity Church. On Friday, at 4:30 P. M., there was an address of welcome by the Rev. Samuel Hart, D.D., in the Williams Memorial Library, Berkeley Divinity School. At 8 P. M. there was an address in the parish house of Holy Trinity Church by the Rev. S. S. Drury, rector of St. Paul's School, Concord, N. H. After the address Dr. Drury conducted a conference along the lines of his address, the subject of which was "The Ministry as a Life Work." The principal event on Saturday was a conference on social service at 9:30 A. M. in the Williams memorial Library. Addresses were given by specialists on Country Church Work, Prison Reform, and other interesting aspects of social service.

THE EVERY-MEMBER canvass is much in evidence in the diocese at present. St. Monica's colored mission, Hartford, will have their canvass on Sunday, April 25th.

THE ANNUAL ordination of deacons will take place in the Church of the Holy Trinity, Middletown, Wednesday, June 2nd.

CUBA

H. R. HULSE, Miss. Bp.

A Helpful Easter in Havana—A Mystery Play

HOLY TRINITY CATHEDRAL, Havana, has experienced the most satisfactory and helpful Lent and Easter in its existence. The congregations have been larger than ever, and the addresses and sermons most helpful, touching as they did on the daily conditions and problems of life. In addition to these there has been a mission study class, and also a Bible class.

IN CUBA the annual elections of vestrymen are held at Advent instead of on Easter Monday, and so the solemnity of Holy Week and Easter is not disturbed by any possible parochial political questions. At the regular monthly meeting of the chapter of the Cathedral on April 5th it was announced that the Easter offering would amount to about $600, of which the greater part will be devoted to missions. At this same meeting arrangements were made to meet the annual payment of $1,000 on the debt on the building, and the interest on the balance, which this year was $500. The debt is now reduced to $16,000 and one of the vestrymen has offered to be one of sixteen persons to contribute $1,000 each towards the final discharge of the entire indebtedness.

IN EASTER week the mystery play, *The Little Pilgrims and the Book Beloved*, was given in the nave of the church, and the offering amounted to over $80, which was devoted to the "Emergency Fund," asked for by the Board of Missions.

EASTERN OKLAHOMA

T. P. THURSTON, Miss. Bp.

Preparations for the Southern Commercial Congress

CAREFUL PREPARATIONS are being made by Bishop Thurston and by the rector and members of Grace Church, Muskogee, to entertain and serve visitors in the city during the approaching Southern Commercial Congress, which will be in session from April 26th to 30th. The church and parish house will be open all day and each day of the week, and in the afternoon a free organ recital will be held in the church. Reading, writing, and rest rooms will be provided for Church people from out of town. Mothers may leave their small children in care of a competent attendant, and a nurse from our Church hospital will be present in case of need. Each afternoon ladies of the parish will serve tea to visiting friends. A particular invitation is extended to the guests of the city to attend at the Hinton Theatre on Monday evening, April 26th, when Mrs. Hobart's mystery play, *The Great Trail*, will be given. Miss Hobart is already in town, assisting in the preparation, and she will take the part of Mother Church. Bishop Thurston says: "Eastern Oklahoma desires to make the Church known to our many guests, and to welcome our own Church folk to the church, the parish house, and our homes."

IOWA

T. N. MORRISON, D.D., LL.D., Bishop
H. S. LONGLEY, D.D., Suffr. Bp.

Death of Mrs. A. G. A. Buxton—Dean Hare Recovering

THE SAD intelligence has been received of the death of Mrs. Buxton, the wife of the rector of St. Paul's Church, Council Bluffs, the Rev. A. G. A. Buxton, who passed to her rest on April 12th. Mrs. Buxton's charming personality and gracious hospitality made her many friends in her husband's parish, where she was greatly beloved. The sympathy of the whole diocese is expressed for Dr. Buxton and his family.

THE VERY REV. MARMADUKE HARE, D.D., Dean of Trinity Cathedral, Davenport, who has been seriously ill for some months past and was recently operated upon, is slowly recovering. He leaves his parish for an extended rest for the purpose of recuperation about May 1st, and it is expected that upon his return he will be in excellent health, as the operation promises to be very successful.

KENTUCKY

CHAS. E. WOODCOCK, D.D., Bishop

Musical Services in Holy Week—Easter—Two Deaths in Holy Week

HOLY WEEK was marked by special musical services in many of the Louisville churches. Passion Sunday afternoon Stainer's *Crucifixion* was sung in its entirety by the excellent choir of men and boys at the Cathedral, this work having been previously rendred one part at a time on the Sunday evenings in Lent. On Palm Sunday evening Maunder's *Olivet to Calvary* was sung at Grace Church. On the Tuesday evening in Holy Week the combined choirs of the Church of the Advent gave Gounod's *Gallia*. On the evening of Maundy Thursday, in accordance with a custom of some years standing, the combined choirs of the Cathedral sang Gaul's Passion Music. Notwithstanding the fact that this was the eleventh annual rendition of this work, the interest in it seems to have abated in no sense, the congregation taxing the building to its utmost capacity, many standing throughout the entire service, while others were unable to gain admittance. Good Friday was especially well observed, all of the churches reporting excellent attendances; the Three Hours service was held in more of the city parishes than usual, practically all of the larger parishes having this service and at least one of the mission chapels; the attendance was notably large at the Cathedral and at the Church of the Advent, these two churches being filled during the whole of that time. The meditations were given at the former by Bishop Woodcock, and at the latter by the Rev. Harry S. Musson, the rector. A special service was also held in Advent parish house on Good Friday evening, the last of a series of stereopticon services, at which views of the Passion and last scenes in the life of Christ were shown.

ALL OF the city churches report large attendances at the various Easter services, but no specially notable Easter offerings. While in nearly every case it has been deemed necessary to devote the Easter offerings to general parochial expenses and the reduction of deficits, a notable exception is that of the Church of the Advent, at which the Easter offering is entirely for missions, general and diocesan. It is hoped to make a concerted effort towards the Emergency Fund asked for by the Board of Missions, and the movement has already been well started by the Woman's Auxiliary.

THE DEATH of Mrs. Hannah Pettet deprives the diocese of one of its most faithful communicants. Mrs. Pettet was a member of St. Paul's Church, Louisville, and had been especially interested in the Orphanage of the Good Shepherd, on the board of which her husband, the late Charles H. Pettet, served for more than a quarter of a century. Her funeral occurred on Thursday in Holy Week, and the burial was in Cave Hill Cemetery.

BY THE will of Mr. Samuel H. Buchanan, a member of the chapter of Christ Church Cathedral, who died during Holy Week, $1,000 is bequeathed to the Cathedral Fund for the poor, $2,000 to the Church Home of the Innocents, and $1,000 to the Orphanage of the Good Shepherd, a local Church institution for boys.

MAINE

Robt. Codman, D.D., Bishop

Monday Club Meets in Brunswick

The Monday Club, the clericus in eastern Maine, met at Codman House, the parish house of St. Paul's parish, Brunswick (Rev. E. D. Johnson, rector), on April 12th, and was informally addressed by Mr. Robert H. Gardiner of Gardiner on "Social Conferences Looking towards Church Unity." The address was as thoughtful as it was earnest, and the discussion that followed showed deep interest.

MARYLAND

John G. Murray, D.D., Bishop

Death of Mr. Charles W. Hoff—Amusement Hall Under Churchly Auspices—Parishes Unite

Charles Worthington Hoff, a prominent insurance agent, died suddenly at his home in Baltimore on April 11th of pneumonia, after an illness of only three days, aged 61 years. Mr. Hoff was a life-long and devoted Churchman, a son of the late Rev. Dr. John F. Hoff, for twenty-three years rector of Trinity Church, Towson, Baltimore county, of which church Mr. Hoff had been a member of the vestry for many years. A brother, George Hoff, died January 11th at the Hoff homestead, "Olney," at Riderwood, Baltimore county. The funeral took place from Trinity Church, Towson, on April 13th, the rector, the Rev. W. H. H. Powers, D.D., officiating.

The clerical association of Baltimore met on Monday, April 12th, at Holy Trinity Church, Baltimore. The appointed speaker was the Rev. John I. Yellott, Jr., rector of Emmanuel Church, Bel-Air, Harford county.

The April meeting of the Maryland senior assembly of the Brotherhood of St. Andrew was held on Tuesday evening, April 13th, at the Church of the Holy Innocents, Baltimore. The Rev. E. Ashley Gerhard, vicar of St. Andrew's Church, made a very helpful address on "He first findeth his own brother."

At the close of the morning service on Easter Day at Christ Church, Baltimore (Rev. Edwin B. Niver, D.D., rector), it was announced that the debt of $24,000 on the property had been wiped out by pledges made by members of the congregation, the last being made at the Easter offering. This is regarded as a notable achievement, as the entire time devoted to the collection of the fund was not more than ten days. The amount subscribed on the night of the business meeting of the congregation was about $15,000. This was increased by $2,000 the next morning. On Easter morning, when the rector made his announcements, he stated that only $1,500 remained to be pledged. This was given before those present left their pews. The improvements to the church which brought about the debt involved the expenditure of $55,000, of which one of the vestry, Mr. John Glenn, Jr., gave $11,500.

The Arcade Amusement Auditorium, Inc., of which Mr. William F. Cochran, one of the most prominent Churchmen of the diocese, is president, has recently acquired property in the heart of the business sections of Baltimore, which will be used for conventions and mass-meetings for the various civic interests which are without an adequate meeting-place, and also for conducting a public open forum and dance hall. The Rev. Richard W. Hogue, rector of the Church of the Ascension, who has conducted an open forum in his church weekly for several months, has agreed to take charge of the open forum at the new hall on the condition that a strong and representative advisory board be appointed. This has been done. The new forum will be conducted along the lines of the Ford Hall Open Forum of Boston, which is under the direction of the Baptist Church.

Announcement has just been made that, beginning May 1st, Holy Cross Church, Baltimore, will come under the care of St. Luke's Church. The Rev. Edward D. Evans, rector of St. Luke's Church, will serve both churches, having a curate who will live at St. Luke's rectory to take charge of the service at Holy Cross. Each church will continue to have a separate vestry. Many years ago Holy Cross Church was organized as a mission of St. Luke's. The Rev. James F. Aitkins, rector of Holy Cross, has resigned, and officiated on Easter Day for the last time.

MILWAUKEE

W. W. Webb, D.D., Bishop

Sunday School Mite Box Service

The Sunday schools of the city and vicinity held their annual service for receiving the Lenten mite boxes at All Saints' Cathedral last Sunday afternoon. There was a very large attendance. The Rev. Allan W. Cooke made the address. The largest contribution from any of the Sunday schools was that from St. Matthew's, Kenosha, $286. St. Paul's, which was only slightly behind that figure, led the city Sunday schools.

MINNESOTA

S. C. Edsall, D.D., Bishop
Frank A. McElwain, D.D., Bp. Suffr.

Meeting of Clericus—Death of Rev. Wm. S. Dennis

The St. Paul and Minneapolis clericus assembled at Holy Trinity Church in Minneapolis on Monday, April 12th, and were very delightfully entertained by the Rev. E. S. Carson and his wife, assisted by the ladies of the parish. The meeting was a purely social one and was largely attended.

Minnesota has suffered an almost irreparable loss in the death of one of her most devoted missionaries, the Rev. William S. Dennis, who passed to his rest in St. Barnabas' Hospital, Minneapolis, on Thursday, April 15th, after an illness of about two weeks. His field was in the southwestern part of the diocese, where he supplied Windom, Worthington, Marshall, Tracy, Slayton, with occasional duty in other places. He was buried from Gethsemane Church on Saturday at 10 A.M., and interred at Lakewood Cemetery.

MISSOURI

Daniel S. Tuttle, D.D., LL.D., D.C.L., Bishop
Frederick F. Johnson, D.D., Bp. Coadj.

More Room for St. Alban's Chapel

St. Alban's chapel of the Cathedral parish (Rev. D. J. Gallagher, minister in charge) is planning to build the basement of a proposed church, which will give the people a good sized place of meeting. The present chapel is only forty feet by twenty and both the Sunday school and the congregation have outgrown it. The proposed basement will cost $4,000.

NEWARK

Edwin S. Lines, D.D., Bishop

Archdeaconries Meet—Death of Richard F. Goodman—Mr. and Mrs. C. R. Pancoast

Mrs. Charles R. Pancoast, secretary and treasurer of the Woman's National Council, St. Luke's International Hospital, Tokyo, will visit the diocese of Newark on the 3rd, 4th, and 5th of May. Three "Silver Teas" will be given on three consecutive afternoons in Paterson, Summit, and Jersey City, at which Mrs. Pancoast will speak in the interest of St. Luke's Hospital, Tokyo. Invitations to these have been sent to every clergyman in the diocese and a limited number to every branch of the Woman's Auxiliary or Woman's Guild. An evening lecture by Mr. Pancoast with stereopticon will be held under the auspices of the Junior Auxiliary at Hotel Washington, Newark, Monday, May 3rd, at 8 o'clock.

Sussex and Warren Counties have been included in the archdeaconry of Morristown, which, with the archdeaconry of Newark, will meet in Calvary Church, Summit, N. J., on Thursday morning, April 29th. After reports from missionaries and the Bishop's address, two subjects are to be discussed: (1) "The Recruiting and More Efficient Use of the Ministry"; (2) "Christian Teaching Concerning Patriotism."

The archdeaconry of Paterson will meet at Allendale, N. J., on Monday afternoon, May 3rd. Two subjects will be presented: (1) "Patriotism and Love of Country in the Light of Christian Teaching"; (2) "The Place of Women in the Direction of the Parishes and Diocesan and General Church Institutions and Affairs."

The archdeaconry of Jersey City will meet on Tuesday morning, May 4th. After the business session, two subjects will be dis-

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cussed: (1) "Is the Institutional Church a Failure?"; (2) "How Far Should Women Come into the Direction of the Affairs of the Church?"

Richard F. Goodman, warden and vestryman of Christ Church, Newton, N. J., died on Wednesday, April 14th, in his seventy-fifth year. Mr. Goodman was an alumnus of Trinity College and of the Albany Law School. For a time he was assistant paymaster at the Brooklyn Navy Yard. By appointment of President McKinley he was postmaster of Newton, and was twice reappointed by President Roosevelt. He was actively interested in the N. G. N. J., and for years commanded the local company. Funeral services were held in Christ Church, Newton, on Thursday, and interment was made at Hartford, Conn.

NEW YORK

D. H. Greer, D.D., LL.D., Bishop
C. S. Burch, D.D., Bp. Suff.

Work Among Boys in Kingston

An appreciated work is being done among the boys of Holy Cross parish, Kingston. Last summer a number of boys were gathered into a "Pioneer Club." About three months ago the Boy Scouts began work, and the second troop is almost completed. The two organizations number over one hundred boys. The members have free use of a shower bath, an excellent scout library, a billiard and pool table, and one of the best basketball floors in the city. They have a good time, under proper discipline. Each boy is developed mentally and morally, as well as physically. Next winter it is hoped a bowling alley may be installed for the benefit of the boys and men of Kingston, who will be admitted without regard to religious affiliation.

NEW JERSEY

Paul Matthews, Bishop

Easter Day—Work Among Hungarians—Large Confirmation Classes

New Jersey was swept by a storm on the eve of Easter. The ground was covered with snow from six to ten inches. Reports, however, from all parts of the diocese show that the attendance at the early services on Easter Day was as good as in previous years and in some instances better. Among the large offerings noted were: St. John's, Elizabeth (E. L. Hubard, rector), $2,000; Trinity, Elizabeth (W. S. Baer, rector), $1,000; Grace, Plainfield (E. Vicar Stevenson, rector), $1,200; St. John's, Somerville (C. C. Silvester, rector), $600; Holy Cross, Plainfield (C. H. Kues, rector), $600; and St. Luke's Church, Roselle, $500.

The Rev. E. B. Joyce, rector of Christ Church, New Brunswick, has been granted a six months' leave of absence on account of sickness. He has served the church for over thirty years and is one of the most beloved priests in the diocese. At many altars prayers are being offered for his restoration to health.

The work among Hungarians which was commenced by the Rev. H. T. Owen, rector of St. Paul's Church, Trenton, has advanced sufficiently to warrant the Bishop in licensing a Hungarian layman to work in the field. Mr. Saint Clare, the Hungarian, is a candidate for holy orders. This is the only mission in the diocese working exclusively among the foreign population.

Among the notably large classes confirmed by Bishop Matthews since coming into the diocese was a class of ninety-two presented by the Rev. Chapman S. Lewis, rector of Christ's Church, South Amboy, and a class of sixty-five presented by the Rev. W. N. Jones, at St. Peter's Church, Perth Amboy.

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Elizabeth, which was organized to take care of the parishioners of Grace Church who were moving away from the port, has been organized into an independent mission and placed under the Archdeacon of the diocese. The mortgage of $3,500 has been reduced to $2,500 and the members are making every effort to clear the indebtedness before the appointment of a resident missionary. At present the chapel is being acceptably administered by the Rev. Harris C. Rush.

OHIO

Wm. A. Leonard, D.D., Bishop
Frank Du Moulin, LL.D., Bp. Coadj.

Holy Week and Easter—A Sabbatical Vacation

Holy Week and Easter Day at Trinity Church, Toledo, Ohio (Rev. George Gunnell, rector; Rev. Edwin W. Todd, curate), will not soon be forgotten. Nearly a thousand persons attended the Three Hour service on Good Friday, and a large number remained through the entire series of meditations which were given by the rector. On Easter Day the five services were attended by 3,200 people; 810 communions were made, the larger number being made at the 6 o'clock celebration. The Easter offering amounted to $5,000 and will probably run over that sum. The Sunday school offering for missions amounts to $312, and there are a number of mite boxes yet to be heard from, so that the officers expect to receive at least $350 from the children. At the suggestion of Bishop Du Moulin, the vestry of Trinity unanimously voted to give the rector a sabbatical vacation of four months, marking the completion of six years service in the parish. Mr. Gunnell's vacation will begin on June 1st and extend to October 1st. He and his family will probably go to the Pacific coast, dividing their time between San Francisco and Seattle.

OLYMPIA

Frederick W. Keator, D.D., Bishop

Easter Reports—Dedication of Christ Church, Seattle—Good Friday Street Service

Easter Day reports throughout the diocese bring the news of crowded churches everywhere. There seems a slight falling off in number of communions made. In view of the financial stringency which has prevailed for some years the offerings were good.

For the first time daily Lenten services at noon were held this year in Trinity Church, Seattle, under the auspices of the Brotherhood of St. Andrew.

For the second time, on Good Friday, the rector of St. Mark's, the Rev. E. V. Shayler, held services upon the streets in that part of Seattle known as "below the line." Headed by a crucifer in vestments, a procession of men of St. Mark's Brotherhood and hundreds of others marched down the street. The story of the Cross was told to great crowds of men and women who never enter a house of worship.

Upon Low Sunday the Bishop held a service of benediction at Christ Church, Seattle (Rev. W. H. Stone, rector). This spacious and attractive church was used for the first time upon Christmas Eve last but the service of dedication was postponed until April 11th. This parish is situated near the state university.

A pair of Eucharistic lights have been added to the altar adornment at the Church of the Epiphany, Seattle (Rev. Wood Stewart, rector).

Confirmation classes of this year show a slight gain. The Rev. W. J. Getty of Port Townsend has done successful work in this direction, having presented thirty-seven candidates, chiefly adults, since October last. The Rev. E. M. Rogers of Everett presented a class of forty.

Dr. Marshall Harrison of Bellingham has been seriously ill for some weeks and incapacitated, while Dr. H. H. Gowen was stricken with a serious attack upon Easter Day but hopes to resume his class work at the university without any lapse.

The diocesan convention meets May 18th at the Church of the Epiphany, Seattle.

PITTSBURGH

Cortlandt Whitehead, D.D., LL.D., Bishop

Officers of Auxiliary Confer—Death of Dr. Alonzo P. Bowie

On Tuesday, April 13th, the diocesan officers of the Pittsburgh branch of the Woman's Auxiliary held a conference at Calvary parish house, for the officers of the parochial branches. There was a very good attendance, most of the city parishes having representatives, and delegates being present also from Oakmont, Bellevue, Wilkinsburg, Canonsburg, Beaver Falls, Washington, Brookline, and other outlying points. A programme had been prepared by the diocesan president, Mrs. Marcellin C. Adams, under three heads, "Parish Affairs," "Diocesan Activities," and "Provincial Matters." All the topics were discussed with interest, and special stress was laid by the Auxiliary president on the "One Day's Income Plan." At the close of the conference afternoon tea was served by the Young Woman's Auxiliary of Calvary Church, and a social hour was spent most pleasantly. This year has shown increased activity and interest in all departments of Auxiliary work, new branches have been organized in the Auxiliary and the junior Auxiliary, and the contributions have been unusually generous.

Bishop Whitehead has issued a pastoral letter with regard to the raising of $400,000 for the Emergency Fund by means of the "One Day's Income Plan."

The spring dinner of the diocesan Church Club was held at the Hotel Schenley on Monday evening, April 12th, Mr. Charles S. Shoemaker, president of the club, being toastmaster. The subject of the addresses was "The Church Pension Fund." Addresses were made by the Rev. Dr. J. H. McIlvaine, chairman of the diocesan committee on clergy relief and pensions, and Mr. Monell Sayre, secretary of the Church Pension Fund.

St. Peter's Church, Uniontown, has been

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The value of the book so impressed the American publishers that arrangements were made for a special edition, to be adapted throughout to the American Book of Common Prayer. Both the (English) publishers and the author, Dr. Dearmer, gave their cordial consent to the project, and Mr. Frederic Cook Morehouse was commissioned to act as American editor. Not only is there a new chapter dealing with the history of the Prayer Book in America, from the first colonial services to the appointment of the Joint Commission of 1913, but scarcely a page in the remaining chapters is free of alterations such as adapt it to use in connection with the American Book. Its history is traced through the successive English revisions, and the excellent historical illustrations are not only retained, but others appropriate to the American Church are added. And it is, throughout, the American Book that is interpreted.

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again bereaved by the death of Dr. Alonzo P. Bowie, which occurred on April 15th, and of his wife, which took place less than three months ago. Dr. Bowie was prominent in the work of St. Peter's parish, and one of the lay readers whose devoted attention was bestowed on the missions cared for by that church. He represented the parish almost constantly for many years in the diocesan convention, and was a valued member of the diocesan board of trustees. Mrs. Bowie was much interested in parochial matters, and was for twenty-five years prominent in connection with the Children's Aid Society of Western Pennsylvania. The funeral of Dr. Bowie took place on Saturday afternoon, April 17th, the rector of the parish, the Rev. A. N. Slayton, officiating.

SALINA

S. M. GRISWOLD, D.D., Miss. Bp.

Easter—Every-Member Canvass—Hospital Nurse Takes Vows of Religious

ALL THE parishes and missions report large and enthusiastic Easter congregations. The early Eucharists were particularly well attended, there being about one hundred communions made at the Cathedral, and about forty each at Ellsworth and Beloit, and in all three cases there were additional communions at later celebrations. The offering at the Cathedral amounted to $244; Beloit, $115, and Ellsworth about $50. These last two places have about fifty and sixty communicants respectively.

PLANS ARE being made generally for the collection of offerings for the Emergency Fund of the Board of Missions. So far about $125 has been contributed.

THE REV. S. S. THOMPSON, in deacon's orders, formerly of the Philippines, son of the Rev. Frederick Thompson, Ph.D., of Hays and Wakeeney, has been assigned work at Medicine Lodge.

GRACE PARISH, Hutchinson (Rev. M. L. Kain, rector), recently made a successful every-member canvass. Six men made the canvass. Pledges were secured for both parochial and extra-parochial support, and a number of new subscriptions were secured to the *Watchman*, the district Church paper. The net result has been to double the organized efficiency of the parish. One interesting feature was a map of Hutchinson prepared by the rector, which shows the actual residence and distribution of all communicants and baptized persons, and which also revealed large areas without a single representative of the Church living therein, a condition which the follow-up committee and the rector will endeavor to change.

ON EASTER MONDAY afternoon, in the chapel of St. Barnabas' Hospital, Miss Dorothea Tavener, a graduate of the hospital's former training school, was professed as a religious under yearly vows. The Bishop received her vows, blessed her habit, and made an address appropriate to the occasion. The deeply sympathetic company gathered consisted of officials and friends of the hospital. Sister Dorothea will continue to work at the hospital. This makes two sisters now associated in this work.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D., Bp. Coadj.

Mission Conducted in Barnesville

A SUCCESSFUL mission was conducted during Lent in St. Andrew's Church, Barnesville, by the Ven. Archdeacon Dodshon. In consequence the congregations are more than doubled. A class is in preparation for Confirmation, while six baptisms were the direct result of the mission.

SPRINGFIELD

EDWARD W. OSBORNE, D.D., Bishop

Rev. Johannes Rockstroh Elected Rector Emeritus

THE REV. JOHANNES ROCKSTROH, rector of Holy Trinity, Danville, and president of the Standing Committee, has resigned his parish, to take effect immediately. The vestry has accepted his resignation and elected him rector emeritus. The vestry at the same meeting voted to request the Bishop to appoint him vicar of the parochial mission in Oaklawn, a suburb of Danville. Dr. Rockstroh has almost completed twenty-five years of continuous service in the diocese and has had but two charges, at St. George's, Belleville, and Holy Trinity, Danville. He has faithfully served the diocese in many important offices and for many years has headed the list of clerical deputies to the General Convention. He is somewhat failing in health and desires to be relieved of the heavy responsibility of parish work. He will for the present reside in Danville.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Convention Date—Resignation of Rev. Wm. Austin Smith

THE ANNUAL CONVENTION of the diocese will be held in Amherst on Wednesday, April 28th.

THE REV. WILLIAM AUSTIN SMITH has resigned from the rectorship of Christ Church, Springfield, after a service of three years. He has been in ill health for some time and has decided that his strength will not allow him to continue in charge of the parish. His resignation will take effect in June, when he will leave for his country place in Peabody.

WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

Large Offering in Grace Church, Grand Rapids

THE EASTER offering in Grace Church, Grand Rapids, was incompletely stated in THE LIVING CHURCH last week. The offering included $2,100 toward the debt on the church, $900 in notes and $675 in cash for current expenses, and $330 for the Sunday school, making a total of over $4,000, which is said to be over three times as large as any other offering in the diocese. Grace Church has also during the last two months pledged $20,000 to retire the indebtedness on the parish, with accrued interest. Considering the hard times that have existed in this city during the past winter, when the furniture business has been at almost a complete standstill, this is an exceedingly creditable showing.

CANADA

Memorial Services—Death of Oldest Clergyman in Diocese of Huron—Easter Notes

Diocese of Columbia

A VERY interesting account of the work done by the Columbia Coast mission was read at the monthly meeting of the diocesan board of the Woman's Auxiliary, which was held in St. Saviour's schoolhouse, Victoria.—

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Bishop Roper hopes to begin his new work in Ottawa by the last week in May.

Diocese of Huron

The oldest clergyman in the diocese, the Rev. Dr. Beaumont, passed away in London on the 24th. He was in his eighty-seventh year and had worked in the diocese for forty-five years. He had retired from active work for some years.—The next meeting of the "Men's Union" will be addressed by the Rev. G. M. Cox, A... nd.—Bishop Williams paid a ver... ute to the worth of the late ... aying that the diocese ... one of its best and ... nen.—Principal Wal... preached in St. James' ... the evening of Easter

...al

... service was held in St. Mary's ...eal, on the Sunday after Eas... oldiers, members of the congre... in action at the front. Delega... from the Sons of England and the Army ...d Navy League attended. The rector, the Rev. R. Y. Overing, spoke of the cause for which these men had laid down their lives, as that of true civilization and liberty. A special collection was taken up to be used as the nucleus of a fund to defray the cost of a permanent memorial to be erected in St. Mary's. A large congregation was present.

Diocese of Ottawa

In the large congregations which filled St. Matthew's Church, Ottawa, on Easter Day, a very large proportion of men were present. The number of communicants on Easter morning was also very large. At the Three Hours devotion on Good Friday many remained during the whole service.—The Duke and Duchess of Connaught and Princess Patricia attended the memorial service for the late Colonel Farquhar, who was killed in battle. The service was held in St. Bartholomew's Church, Ottawa.

Diocese of Quebec

Bishop Williams confirmed a class in St. Matthew's Church, Quebec. An interesting incident was the holding a rather singular ...rvice there recently, when mass according ... Liturgy of the Russian Orthodox ...

... committee for the diocesan ... ...ionary have decided to have the annual meeting in June at the same time as the meeting of the diocesan Synod. Some revision of the constitution will take place at the meeting.

Diocese of Toronto

On Easter Day seven camp services altogether were held at different points in Toronto, by the camp chaplain and his assistants. Bishop Sweeny preached at one, to a large number of soldiers, although many were away on leave for Easter. The flowers for the pulpit were sent by the St. Andrew's Brotherhood.—The preacher at the diocesan annual meeting of the Woman's Auxiliary in May will be Bishop Williams of Huron.—There were very large congregations in the city churches in Toronto on Easter Day and it is said that the number of communicants was greater than ever before.—Archdeacon Davidson of Guelph will be the preacher at the children's service to be held in St. Alban's Cathedral, Toronto, April 17th.—The reports of most of the vestries at Easter were on the whole very good, notwithstanding that there must be difficulties with the finances in war time. A very hopeful sprit seemed to prevail. It was wonderful to see how the work has been accomplished and how liberal has been the giving.

The Magazines

Edith Wharton, who has been giving her time and energies to the work of helping the refugees in Paris, has written an article for the May *Scribner* in which she presents a graphic word picture of the French capital at the outbreak of the war and as it has appeared since. "It is not fanciful to say that the Parisian face, after six months of trial, has acquired a new character. The change seems to have affected the very stuff it is moulded of, as though the long ordeal had hardened the poor human clay into some dense commemorative substance. I often pass in the street women whose faces look like memorial medals—idealized images of what they were in the flesh. And the masks of some of the men—those queer tormented Gallic masks, crushed-in and squat and a little satyr-like—look like the bronzes of the Naples Museum, burnt and twisted from their baptism of fire. But none of these faces reveals a personal preoccupation: they are looking, one and all, at France erect on her borders. Even the women who are comparing different widths of Valenciennes at the lace-counter all have something of that vision in their eyes—or else one does not see the ones who haven't."

Prof. Ira Remsen of Johns Hopkins tells in the *Youth's Companion* of the problem of getting enough nitrogen for agricultural purposes, and describes some of the experiments that men of science have undertaken to get nitrogen from the air. There seems no doubt that before long nitrogen can be obtained in ample quantity at reasonable cost, and the world will no longer be so dependent as now on the nitrate from Chile.

"Great peace have they which love My law." They see that from Me, the sovereign Ruler of the world, who governeth all things with infinite wisdom, order, and love, nothing but good can spring; and that I can take care of them and their affairs far better and more successfully than they could of themselves. Thus, considering that all that happens to them comes from Me, they are strong with an invincible patience, and bear all things, not only with resignation, but with cheerfulness and joy, tasting in all things that befall them externally or internally the sweetness of My ineffable love. And this is to believe, and meditate with a cheerful and grateful spirit, even in the midst of tribulations and difficulties, that it is I who sweetly dispose all things, and that whatever happens springs from the inexhaustible fountain of My goodness.—*St. Catharine of Siena.*

There is no other way in which one's life will be so surely, so quickly transfigured, as in the faithful, happy, cheerful doing of every-day tasks. We need to remember that this world is not so much a place for doing things as for making character. Right in the midst of what some people call drudgery is the very best place to get the transformed, transfigured life. The doing of common tasks patiently, promptly, faithfully, cheerfully, makes the character beautiful and bright. But we must take heed always that we do our tasks, whatever they are, with love in our heart. Doing any kind of work unwillingly, with complaint and murmuring, hurts the life.—*J. R. Miller.*

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POLAND APPEALS TO THE WORLD

BY REV. FRANCIS E. CLARK, PRESIDENT UNITED SOCIETY CHRISTIAN ENDEAVOR

MORE than half the world is engaged in war, and the belligerent nations, however well disposed, cannot be expected to do much for the unfortunate countries that have been ravaged by war, since they have all they can do to care for their own.

Belgium is comparatively near our shores. The "European tripper" from America is pretty certain to have crossed her boundaries. His sympathy would easily be aroused for the sufferers of Louvain and of Liege, and that fair land that has been desolated.

But poor Poland is nearly one thousand miles farther away from us geographically, and much more than a thousand miles farther from us in knowledge and sympathy with the actual state of affairs. A score of voices have been raised for Belgium where one has been raised for Poland, Maine, New Hampshire, Vermont, Connecticut, and Rhode Island. Five sovereign states like these, if not the largest, are to be reckoned with in the sisterhood of commonwealths, and a country that in a generation can populate five such states, and is likely in another generation to people as many more, is worth the sympathetic consideration of every American."

Such is the great country which of late years has been divided between Russia, Austria and Prussia, that well deserves the sympathy of all Americans. Of the 127,000 square kilometers which comprise it, more than 100,000 have been devastated by the armed forces that have tramped back and forth across her devoted soil. More than a million horses and two million head of horned cattle have been seized by the invaders, of one side or the other, and in four-fifths of the country,

REFUGEES RETURNING TO RUINED HOMES

and yet the needs of Poland are quite as great as those of her sister nation which has been desolated.

The famous author, M. Sienkiewicz, has said of Poland, "I do not wish to make any comparison with the sufferings of Belgium; they have been too fearful for words, but our needs touch 15,000,000 ruined people in a country seven times the size of Belgium, devastated by repeated passages of armies during the six months from the early days of August."

In our Revolutionary struggle, Polish sympathy was intensely with us, and their greatest hero, Kosciuszko, came over to fight our battles as a friend and aide of General Washington. Pulaski and Sodowsky have also left their names upon the map of America for the good work that they have done.

And Poland has peculiar claims upon our sympathies which even Belgium cannot urge. Comparatively few Belgians have found a home in this new land, but millions of Poles have contributed their brawn and sinew, the strength of their arms and the vigor of their brains to the building of our national fabric.

As I have before written, "If the people of Polish ancestry, most of them in the first generation, who live in the United States, were massed in New England, they would occupy five states as populous as we are told, on good authority, "Not one grain of corn, not a scrap of meat nor a drop of milk, remained for the civil population. The material losses are estimated at $500,000,000, and no fewer than 400,000 workmen have lost their means of livelihood.

Surely such a story of destitution will appeal to every generous heart in America, and will lead us to endeavor to secure the plaudit which the Master gave to the woman who broke the alabaster vase of ointment upon His head—"She hath done what she could."

I cannot better close this appeal than by quoting once more from the distinguished author of "Quo Vadis," Henri Sienkiewicz:

"The misery is really very great. In the Kingdom of Poland alone there are 15,000 villages burned or damaged, a thousand churches and chapels destroyed, nine out of ten provinces occupied by the Germans, who have seized everything, even to the peasants' chickens. The homeless villagers have sought shelter in the forests, where it is no exaggeration to say that women and children are dying from cold and hunger by thousands daily. The children raise their fleshless arms and cry to their mothers for bread, but the Polish mother has nothing to give them but tears."

Francis E. Clark

Pres. United Society of Christian Endeavor.

For months the conten
millions of men, have mad
of Poland. The presence of
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fight. Helpless and homeless, hopeless
and strengthless, this high-minded, inoffensive race has come into a period of suffering beyond anything that has ever gone before in their history.

Thousands have attempted flight, only to find that there is no refuge from the devastating storm. Hemmed in by impassable mountains and equally impassable armed camps, held in by those ties which make death, if it must come, sweeter if on one's native soil, thrust back by brutal winds and snows and senseless cannon, drawn back by baby voices, and by that home-love which flames cannot destroy, these millions of our fellow-human beings are in a position of such dire want and peril as the world simply could not stand were it at peace with itself. Had the wrath of heaven and not the rage of men struck down these multitudes, all the world would have rushed to lift them up.

And as their condition becomes known, and Christian hearts begin to burn with sympathy and Christian gifts begin to pour in for the relief of Poland lying there unheeded by the nations who owe her life, a new chapter in the history of world charity begins to be written which promises to be, perhaps, the greatest single story in all the literature of suffering. What opportunity is here presented for Christian America! It is the glory of Christianity that when it has done its utmost for those in need, it still does something more. It is not content until it has exhausted itself in service for others. And we feel, as the poignant call from Poland comes across the world, that our readers will charge us with failure in duty, failure in faith toward them, failure in leadership, if we fail to say with all the emphasis we can command, *give as you never gave before*, for your fellow-beings in Poland.

The widows and orphans in that land will be the recipients of your bounty through the Christian Herald. None can possibly need it more. That whole people would say Widows and Children first. Make it possible for our representatives there to put bread into starving hands, clothing upon shrinking fellow-beings who but a little while ago were as you are to-day, and new hope and courage into hearts that have begun to despair of such a thing as human fellowship in this world.

Send your gifts great and small promptly. Send them repeatedly. Send them until you simply have no more to send, and the Father who seeth in secret—the Father of them as well as of us—will understand.

The Christian Herald Fund for the Relief of the Widows and Orphans of the European War will be administered with the maximum of benefit to those for whom it is intended. Individual gifts of any amount should be promptly sent in. Every dollar will be put to work as speedily as possible. Acknowledgments will be made in the Christian Herald as the money comes in.

The Christian Herald is represented by Committees in England, Holland, France, Belgium, Germany and Austria, and is now organizing special Committees for the distressed people of Galicia and Poland. The French Committee is mentioned elsewhere in this issue.

We lay upon every Christian heart the urgency of this appeal and the greatness of this opportunity to present to the world a convincing proof of the real unity of the followers of Jesus Christ.

Send contributions to WIDOWS AND ORPHANS FUND

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